



# CHRISTIANITY

**A Poem,**

IN THREE BOOKS,

WITH

MISCELLANEOUS NOTES,

BY

THE LATE WILLIAM BURT, Esq.,

*Of Plymouth, Devon.*

AUTHOR OF SEVERAL PROSE WORKS.

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EDITED, TOGETHER WITH

A SHORT MEMOIR OF THE AUTHOR,

BY HIS NEPHEW,

MAJOR T. SEYMOUR BURT,

B.L., B.E., M.R.A.S.

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TO  
HER ROYAL HIGHNESS  
VICTORIA MARIA LOUISA,  
D U C H E S S O F K E N T,

*This Volume*

IS,

WITH HER GRACIOUS PERMISSION,

AS A

HUMBLE TRIBUTE OF HIS VENERATION FOR THE TRANSCENDANT  
VIRTUES OF THAT ILLUSTRIOUS PRINCESS,

MOST RESPECTFULLY

INSCRIBED AND PRESENTED,

BY

HER ROYAL HIGHNESS'

MOST OBEDIENT AND HUMBLE SERVANT,

T. SEYMOUR BURT.

*Weymouth Street, Portland Place,  
The 30th of July, 1835.*



A

**BIOGRAPHICAL MEMOIR**

OF THE

AUTHOR OF 'CHRISTIANITY,'

BY HIS NEPHEW,

MAJOR T. SEYMOUR BURT,

B.L., B.E., M.R.A.S.

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It may be necessary to explain to the reader how the following work came into my possession.

A short time since, whilst on a visit in Devonshire, I found, amongst my late uncle's autograph papers, the following poem; and knowing him to have been a good and pious, as well as a clever and learned man, and, moreover, one who had, as will be hereafter shown, formerly published various prose works of his own composition, I recommended to his widow that it should be printed. She immediately requested me to undertake the task of its publication; which I have had much pleasure in effecting.

It may not, perhaps, be superfluous to remark, that several friends, and more than one literary character, to whom the poem has been shown, have stated that it is deserving of success: and why should it not be suc-

cessful? It is a truly moral and orthodox work—was written for no selfish or worldly purposes of the author, even had he lived to edit it himself; for he sought not, as he says in his preface, for “human praise,” but it was written to evince his high sense of the vast importance of that sublime religion—Christianity. Some of the passages in the poetical part will, unless I err, be found to be very beautiful; but the chief excellencies of the work are most apparent in the voluminous notes, (I allude especially to those in the Appendix at the end of the poem,) which will doubtless be found extremely interesting, as well to the clergyman, and the philosopher, the metaphysician, and the antiquary; for they contain an immense quantity of learned referential lore, culled from innumerable sources, whether of ancient or modern, whether of scriptural or heathen authority, whether of ancient or modern language, whether of European origin, or of that of the other quarters of the globe.

His statements regarding some curious customs of the Hindoos, Musselmen, and other Asiatics, will, I doubt not, be sufficiently appreciated by the Royal Asiatic Society, of which I have the honour of being a member; and though a military man edit this, a religious work, I trust that my residence for some years in India, (the religious customs and usages of which are so frequently noticed,) will be considered as favourable to its present production rather than as a drawback on it. The notes will, no doubt, be pointed out by

critics with their usual impartiality, the bad and the good, for no human work is perfect; but if there be a doubt which predominates, or which will, when weighed in the balance, "fly up and kick the beam," their generosity and manly feelings, guided by strict justice to the public, will, I trust, bring to its notice such matter as may be really deserving of praise, to which, in my humble opinion, the work, as a whole, lays claim. The writer's motives, I know, were excellent; but should any of his notions be objected to by a few persons, I trust there are many others who will reply to their objections, for he is dead, and unable to answer for himself, and I am not prepared to answer for him. I do not, however, anticipate that it will be at all necessary; and I have only to remark, that the object for which this poem is now produced, embraces the consideration that a good poem, as I trust this will be found to be, on so desirable a subject as Christianity, should not only be not buried in oblivion, but that it should, and will, if approved of, certainly meet with, from the members of the Christian church, such immediate notice, and aid if found deserving of the same, in like manner as it would be instantly dispraised and discountenanced by them, in the event of its containing any matter that could be considered as unorthodox, or such as might be displeasing to the body of the clergy. Of this, however, there is, I trust, but little fear; and the poem 'Christianity,' resting mainly on its own merits, is left to its fate.

I may as well, perhaps, state, that 'Christianity' was submitted, some years ago, for the opinion of Mr. Carrington, author of the 'Banks of Tamar,' and of 'Dartmoor,' two much admired poems, hereafter referred to, and he kindly undertook the task, (which I have now performed,) of correcting for the press, in conjunction with the author, whose ill health, however, most probably caused him to defer its production, and his death prevented it altogether until now.

The Manuscript was in many parts extremely illegible, which has caused me considerable labour to decipher the meanings, whilst correcting the press; consequently, there may, or may not be a few errata in the notitiae and scriptural references in the Appendix, for which the kind indulgence of the reader and critic is claimed. I found some of the scriptural quotations in the notes *beneath* the text to differ slightly with those in the English version of the Bible: it may therefore be presumed, that the author at times used the Latin MS. version of the Scriptures which he states at page 417 to have 'been in his possession, or the original Hebrew version itself; this supposition is the more probable, as he appears to have been acquainted with the latter tongue, as well as the former, with which he shows a deep knowledge. I have notwithstanding altered the few quotations that required it, so as to make them agree with the English version of the Bible.

It now falls to my duty to give a slight sketch of the author's life and occupations.

William Burt, Esq., the author of the poem 'Christianity,' was the fourth child of Joseph Burt, Esq., of Frankfort Buildings, Plymouth, Devon, and was born on the 23d of August 1778, and, as I find, from a copy of the parochial register, baptized on the 18th of the following month. His eldest brother, who died only a year before him, the late Reverend C. H. Burt, A.B., of Westgate House, Bridgwater, was chaplain in ordinary to his Royal Highness the Duke of Sussex, and to Lord Gray, retired chaplain to the 24th Light Dragoons, Vicar of Cannington, and magistrate for the county of Somerset, &c. &c. His uncle, the Reverend Roger Mills Burt, master of arts, and student of Christ's Church, Oxford, was rector of Odcombe, near Yeovil, in Somersetshire, and I understand, it was from that excellent man (many of whose MS. Sermons exist to prove his piety) that he imbibed those pure principles of religion which attended him throughout life.

The author, on the 18th of May 1800, married the present widow, by whom he had only one child, a son, who has been lately promoted to a lieutenancy in the Royal Navy, whilst on the Dublin station, where he has intermarried with a young lady of good family and connexions.

It appears that William Burt was, when old enough, sent to a public grammar-school at Exeter, where he remained some years, until he became one of the head scholars, and carried off some of the prizes of merit awarded there. On leaving the school, or not long after-



wards, he was articled to a banker and solicitor of Bridgwater, Somerset, with whom he studied his profession, previously to practising in it for himself.

From his youth upwards he was always exceedingly fond of literature ; and his studies were not confined to any particular branch of learning or science : but he devoured all kinds of reading, whether of ethics, physics, metaphysics, astronomy, botany, history and antiquity, heraldry, homology, mutology (if I may say so), entomology, and numismatology, and which I am prepared to prove, by existing manuscript evidences, now in my possession, of his profound knowledge in several of these various sciences.

Having come to man's estate he frequently delivered lectures in presence of well attended assemblies, at the Plymouth Institution, now called the Athenæum. After which he began to write for the public, as well as for his own satisfaction ; the following quotation found in the title-page of his work on the ' Capabilities of Plymouth ' appearing to have had some influence in determining him to do so : " There is no one, however limited his powers, who ought not to be actuated by a desire of leaving something behind him which shall operate as an evidence that he once existed : " and there can scarcely be a better maxim.

He was author of several prose works : one, his *first* essay, written I believe in 1810, called " Twelve Rambles in London, by Amicus Patriæ," which he afterwards regretted having published, until he had paid

more attention to Horace's excellent rule, adverted to in his Preface, which Addison, though he broke it himself, recommends for adoption by authors when preparing a work for the public :

‘ Nonum prematur in annum.’

His *second* prose work, produced in the year 1810, was intituled “Desultory Reflections on Banks in general, and the System of keeping up a False Capital by Accommodation Paper, by Danmoniensis ;” and was dedicated to the Governor and Company of the Bank of England. This reached a second edition ; and the European Magazine and Monthly Review for May 1810, speaks of it in the following terms :

“ There is much strong reasoning and sound sense in this volume : from which we shall select two extracts that may not be without their use.”

“ Our author afterwards speaks in a forcible manner on the subject of speculation.”

So also the Monthly Review, or Literary Journal, for August of that year, thus : “ Another point on which this author shows an intimate acquaintance with his subject, is, the great loss attendant on the method of keeping up credit by accommodation paper.”

His first paragraph in this work may be quoted, because it shows the propriety of his feelings where the public was concerned.

“ When a private individual endeavours to lead public attention to the defects of a system that has long been adhered to, particularly of one which originated with

those, who, it cannot be doubted, were actuated by the best wishes for their country's good: in order to prove the rectitude of his intentions, whilst he refrains from adulation to political financiers for the fancied excellence of their schemes, he ought carefully to avoid degrading himself by treachery or misrepresentations to the people: directed by no sinister or invidious motives, he will not only abstain from dogmatical invectives, unjustly prejudicial to the one, at the same time that he does not misguide the other; but he will, with becoming deference, accompanied by regret that his ability is by no means equal to the sincerity of his desires, attempt to rival or correct public opinion where it exists only on the basis of false appearances."

His *third* work appeared in the year 1811: "The Consequences of the French Revolution to England considered, with a view of the Remedies of which her situation is susceptible;" and was dedicated to Lord Holland. The Preface begins thus:—"The investigation of truth is the basis of philosophy; for truth is the best guide for the rectification of past error, and affords experience to future action."

In the interval between the production of the above and his next work, he was, in 1814, appointed secretary to the Chamber of Commerce in the port of Plymouth; the duties of which he ably and efficiently filled for some years, as appears in his *fourth* work (above alluded to), which was printed and published at Plymouth in 1816, and named "A Review of the Mercantile, Trading, and

Manufacturing State, Interests, and Capabilities of the Port of Plymouth;” wherein he shews the ardent zeal with which he endeavoured to improve the condition of that place, especially in its manufactures. This work was dedicated to the chairman of the Plymouth Chamber of Commerce, the Earl of Morley.

After this he must, I suppose, have been engaged in writing the following poem ‘Christianity,’ and the several *Manuscripts* which are in my possession, as we do not again find his name before the public until the year 1826, when it appeared in connexion with the poem ‘Dartmoor.’ He had, however, much to attend to, as, in addition to the duties of his profession, in which he had extensive practice, he undertook the arduous labour of editing a *Newspaper*, the “Plymouth and Dock Telegraph,” which he ably carried on for some years. A reference to that paper dated June and July 1823, will shew the interesting, scientific discussions in which he was engaged. One in particular, as it relates to religious opinions, in contradistinction to geological ones, regarding the creation and nature of the globe or earth, has been transcribed at the end of this volume, beginning at Note last, page 415; wherein the comments which he successively introduces on the six days’ creation show at one view his ideas regarding the primordial formations, as formed upon the scriptural basis.

It appears that he wrote a *Novel* for publication, in two volumes, but after keeping it in abeyance for some

time, he was induced to commit it to the flames. Perhaps this may be attributed more to the difficulty he experienced in introducing religious discussions into the body of a Novel, than to any opinion of his own that the work on revision appeared faulty, or unfit for the press.

Subsequently to his marriage he entered the army, by purchasing a commission in the 38th Foot, but on the regiment's departure for foreign service he sold out, at the wish of his family, his pursuits not admitting of his leaving England. He was, at one time, a lieutenant in the Greenway Volunteers, (near Honiton, in Devon,) which he gave up, to embody a small corps of volunteers himself, who were, at the period of the projected invasion of England by the Emperor Napoleon Buonaparte, ready to do their duty at any time they might have been called upon by Government.

The ill health of our late author, produced chiefly by his intense study, and the harassing labours of literary composition, compelled him to resign the editorship of the newspaper which he had so ably conducted for several years. This took place some time before his death.

I cannot ascertain the year in which Mr. Burt was appointed secretary to the Plymouth and Dartmoor Railway Company; but it proved to be a very satisfactory situation for him in his literary capacity, as it afforded opportunities, and enabled him to collect and prepare for the press the truly scientific information with which he has embellished Mr. Carrington's poem of 'Dartmoor,' in the learned *Notes*, and especially the *Preface*, which

appeared with that work in the year 1826. They have, I am happy to say, been lately acknowledged in a handsome manner by Mr. Carrington, junior, in his 'Biographical Preface to the collected edition of his late father's poems,' published last year. The very valuable and laborious preface, however, which Mr. Burt added to the first edition has, I perceive, been omitted in the collated one. Now that preface evinced so much learned and philosophic matter, in illustration of the Moor, that the value of the work would have been much increased by its presence, if we may judge from the opinion of Mr. Carrington's late father, which I have obtained from his original proposals for publishing 'Dartmoor,' thus:

"The endeavours of Mr. Burt have also, from actual inspection, and from extensive correspondence with literary gentlemen, been rewarded by the accumulation of much valuable, and hitherto unpublished information."

Again: "When the proposed volume (Dartmoor) appears, it will be found enriched with so much original and valuable matter (compiled and prepared for the press by Mr. Burt) relative to the history, antiquities, geology, botany, ornithology, entomology, &c. of the Moor, as to make it a work, not only of local, but of *national* importance."

The increase to the size of the work by the republication of this preface may, perhaps, have been the chief cause of its omission, as it alone occupied, in the edition of 1826, upwards of a hundred pages octavo; and the notes a hundred more, of close type. The latter

are however reprinted, and are to be found at the end of the excellent poem of 'Dartmoor.' I beg to append the following extract from Mr. Carrington junior's biographical preface above adverted to.

"By some chance, however, it (Dartmoor) came under the notice of the late William Burt, Esquire, a gentleman of considerable literary attainments, and secretary of the Plymouth Chamber of Commerce, who advised its publication; and in 1826 it accordingly appeared, with valuable historical and topographical notes by Mr. Burt."

The following is the opinion of the Gentleman's Magazine with respect to the Preface and Notes; and there were probably many other similar ones regarding their merits which I have not time to look for:—"In this volume we are presented with a three-fold attraction. Besides the Poem, we have some highly valuable historical and illustrative matter, contained in the preface and notes, written by Mr. Burt, of Plymouth." Again the Eclectic Review says, that "Sylvanus Urban will *revel* in the notes." See Notices in the late edition of Carrington's Poems.

Mr. Burt was at first possessed of considerable paternal property and income; but he was induced to enter into speculations of a mercantile character, which, like most speculations, turned out unfortunately, and he lost from £15,000 to £20,000, partly owing to the above cause, and partly to the failure of a country bank, in which he had, it seems, deposited large sums of money. His

means were thereby much reduced, so that he was latterly obliged to live upon the proceeds of his profession and appointments alone, instead of on the additional income of his patrimonial estates, that he had formerly enjoyed.

He resided for some time at Colyton, near Honiton, in Devon, before he finally settled at Plymouth, but during the publication of his works he generally remained in London, for the purpose of correcting the press. His practice at Plymouth was extensive, although it was the opinion of a London solicitor that he was much too conscientious in his charges; and that he might have made considerable additions to his receipts, amounting to almost two-fold, had he pursued the same plan which other solicitors are authorized and accustomed to do.

One gentleman of Plymouth, Dr. Roberts, the present Secretary to the Humane Society, who speaks of his last moments being so happy, observing that "he never witnessed a more delightful death-bed than that of Mr. Burt; and that he appeared to part in peace with all mankind," can testify to one private circumstance which occurred to his knowledge, wherein he showed the most conscientious conduct, involving his own pecuniary loss, rather than allow the character of one of his constituents to be in the slightest degree compromised.

He was an excellent pleader, having frequently acted as judge-advocate on trials, at the time of the absence or illness of the permanent officer; and it was during one



of his well-conducted defences of an officer at Plymouth, that he received the apology of an admiral of the Royal Navy, whose name I possess, on account of a misunderstanding which occurred between the admiral and himself, he refusing to allow the prisoner to be tried until his chains had been knocked off. His conduct was on all occasions impartial, and he was presented with a handsome piece of silver plate (a goblet bearing an inscription) as a mark of esteem of the members of the Chamber of Commerce.\*

He wrote in other newspapers as well as in his own; and for such persons as at any time required his aid or assistance. An album, now in his widow's possession, contains several of his short poetical effusions; and is, for a pleasing trifle of that kind, an existing proof of his classical taste in collecting depicted subjects, whether of engraving, poetry, or painting.

He appears to have been fond of numismatology, and had a valuable cabinet of ancient coins in his possession.

Mr. Burt was extremely generous, kind, and affectionate; and performed his duties to all persons, in all things, as a Christian and a gentleman. He was very regular in his religious avocations; and determined upon one rule of conduct for himself, which, as far as was practicable, he always followed. He displayed a taste

\* The inscription on the goblet is as follows.—“Presented to Wm. Burt, Esq., Secretary to the Plymouth Chamber of Commerce, by an unanimous vote of its members at their first annual meeting, for his zealous exertions in aid of the objects contemplated by the Chamber.”

for water-colour drawing; and was an excellent fly-fisherman, spending many pleasing hours in the agreeable sport of trout-fishing in the rivers Tavey and Plym. He was good to the poor, and compassionate; and we have only to look at his works, in order to notice the love he bore towards all mankind. He died on the 1st of September 1826, aged forty-eight years and some days; and was buried in a vault, in Saint Andrew's church, Plymouth, near the remains of his father and mother; and I have lately had the melancholy pleasure of humbly adding, out of respect for his memory, his name to their slab-stone in that extensive building.

I trust that my feelings, as so near a relative of the author, have not induced me to speak the more highly of him or of his Works than propriety should dictate; but if I have so spoken, I crave the kind consideration of the reader, requesting him or her to believe that I have refrained from expressing much more than I could easily have done in praise of this good man—merely from a dread whether I should not be censured for eulogizing him too strongly, without any apparent reason, right, or cause for doing so.

Disclaiming any other object in editing this work, than the pleasure I feel in being the accidental means of rescuing it from oblivion; and hoping sincerely, that the Poem, and especially the Notes, will be found to please the religious, as well as the scientific part of the community, (for both of which it appears to have been prepared,) as much as they do myself, I

humbly take leave for a time, depending on the success that 'Christianity' meets with from the public. Should its reception be favourable, the voluminous, and, as they seem to me, interesting MSS. of this author, on religious, philosophical, and miscellaneous subjects, will be edited, but not immediately, as I am about to leave England for the Continent.

I am quite unable to express how grateful I feel in being permitted the honour of inscribing this volume to that Exalted Personage, patroness of general literature, whose name is found in the Dedication; as a name so revered must ever confer the highest dignity and value upon any work in the pages of which it may, with her gracious permission, appear.

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The following are alluded to, at pages xiv and 250 in note, as being in my possession in MS., one of which is named "Reflections for every Day in the Year," and contains dissertations by Mr. Burt, on the undermentioned, amongst other interesting subjects:

New Year's Day.	On the Loss of Relatives.
Nature of the Supreme Being.	On Second Causes.
Of his Power and Infinity.	Natural History of the Estremadura Locust.
Divine Intelligence.	Sagacity of a Spider.
On Phlogiston.	On Suicide.
On Forgiveness of Injuries.	The Mechanism of a Feather.
On the Mathematics.	
Monumental Erections.	Organs of Speech.

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| <p>The Man of Activity.</p> <p>The Chamelion.</p> <p>Contemplation of History.</p> <p>Phosphoric Appearances.<br/>(printed herewith).</p> <p>On the Ancient Oracles<br/>(printed herewith).</p> <p>Corn Butterfly.</p> <p>The Pitcher Plant.</p> <p>The Divine Benevolence.</p> <p>Annual Migration of Her-<br/>rings.</p> <p>On Patience ; (compiled<br/>from Seneca.)</p> <p>Cocoa-nut Tree.</p> <p>On Slavery.</p> <p>Sicilian Dwarf.</p> <p>On the Atmosphere of<br/>Marshes.</p> <p>Botany.</p> <p>Vegetation of a Grain of<br/>Wheat.</p> <p>Remarkable Prophecies.</p> <p>Michaelmas Day</p> <p>Surprising Effects of Cam-<br/>phor on Vegetables.</p> <p>Modern Jerusalem.</p> <p>Battle between two Clouds.</p> <p>Vegetation of Plants.</p> <p>Theory of the Earth.</p> <p>Animal Cotton.</p> | <p>Phenomenon in the Pulse.</p> <p>The Tyrant and Parasite<br/>Insects.</p> <p>Irritability of Vegetables.</p> <p>On the Twilight.</p> <p>The Sphex, or Insect Ma-<br/>son.</p> <p>Air necessary to Vegeta-<br/>bles.</p> <p>Church Music.</p> <p>Splenetic Indian.</p> <p>Origin and Use of Groves.</p> <p>The Nictating (?) Mem-<br/>brane of the Eye.</p> <p>On Stoicism.</p> <p>Falls of Niagara.</p> <p>Powers of Human Me-<br/>mory.</p> <p>Superior Dignity of North-<br/>ern Hemisphere.</p> <p>The Vampire, or Spectre<br/>Bat.</p> <p>Varieties of Human Form.</p> <p>On Mountains.</p> <p>Conferva, or Natural Paper.</p> <p>Sarracenia.</p> <p>Facts regarding the Swal-<br/>low.</p> <p>On Agriculture.</p> <p>The Averrhoa Carambola.</p> <p>Grana kerma, or Scarlet<br/>Grain.</p> |
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Chinese Industry.	Uses of the Poor.
Comparison between Nature and Art.	On Matter, Space, and Duration.
The Vallisneria, or Plant of the Rhone.	Effect of Religious Buildings upon the Mind.
On Cruelty to Brutes.	Proper Grasses for Animals.
The Galaxy, or Milky Way.	Formation of False Hopes.
Similarity between Plants and Animals.	Zones.
The Cornel Caterpillar.	Climate.
Animal Flower.	On the Bones, Muscles, Joints, and Sinews.
On Sleep.	Account of the Polypus.
<i>Notes.</i>	Vital Air.
On January.	On the Antiquity of Gunpowder, &c.
Formation of Snow.	<i>Interesting Lectures (separate.)</i>
Remarkable Effect of Oxygenated Water.	On Man and his Intellectual Qualities (48 pages).
The Seasons.	On the Brute Creation. (58 pages.)
Signs of the Zodiac.	On the Vitality of Plants. (58 pages.)
Phenomena in the Heavens	On Botany (54 pages).
Lion Worm.	On the History, Customs, &c. of the Druids (44 pages).
Twelfth Day.	
Burial in Gardens.	
On Astronomy.	
Religious Toleration.	
Liberty of Conscience.	

## AUTHOR'S PREFACE.

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WITH intervals of a greater or less continuance, the following work has engaged my attention for some years : yet I would not flatter myself that it deserves a more gracious reception from the public on that account, although the authority of Horace be in favour of delay in literary undertakings.

Let its merits or demerits, however, as a poem, be what they may, in preparing it for the press, to human praise, which vanishes away, I have never looked, but solely to the favour of "The High and Lofty One, who inhabiteth eternity."

With the most reverential gratitude to Him, I now reflect, that, to me at least, the task has been productive of unspeakable comfort, by increasing my knowledge of the Holy Scriptures ; by imbuing me with a deep and unalterable conviction of the truths of Christianity ; by establishing within my soul a constant reliance on the infinite, but by me unmerited, mercies of our great Redeemer ; and by

teaching me, I trust, to appreciate, as I ought, the vain and perishable things of mortality.

How far the exclusively religious nature of my subject may generally please, I will not presume to decide. Some perhaps, like Dr. Johnson, will consider, that "devotional poetry is unsatisfactory, as the paucity of the topics enforces perpetual repetition, and the sanctity of the matter rejects the ornaments of figurative diction." Notwithstanding this assertion, the correctness of which the Doctor himself, in some degree, disproved, by paraphrasing in verse part of the sixth chapter of Proverbs, and translating Pope's 'Messiah' into Latin metre, religious poetry has been sanctioned by the labours of many poets; amongst others, by Milton, Cowley, Herbert, Quarles, Parnell, Young, Addison, Steele, Ogilvie, Carrington, Logan, Cowper, Watts, Doddridge, Charles Wesley, Grahame, Anon, Lowth, Mason, Prior, Barbauld, Robarts, Hannah More, Montgomery. Pope's 'Messiah' is composed of passages taken from Isaiah, and paraphrased. Thomson also wrote a paraphrase of part of the sixth chapter of St. Matthew. The most noble of Voltaire's works is a cento from the Bible, and his poem of 'Zaire,' like Pope's 'Messiah,' is founded on Isaiah. And what is the language of

the greater portion of the Inspired Volume itself, but the language of poetry?—a poetry which uninspired writers never have equalled, nor ever can equal. “All the books of the Bible,” says Cowley, “are either most admirable and exalted pieces of poetry, or are the best materials in the world for it.” Barton, a more recent writer, poetically alludes, in “A Day in Autumn,” to this connexion between the Muses and Religion :

‘ The muses are not innately opposed  
To pure religion : witness Cowper’s lyre,  
And those more awful visions once disclosed .  
To him, the loftiest of our tuneful choir,  
Seraphic Milton, whose lips felt the fire,  
Caught from the altar’s live coal.’

To do Christianity justice is not within the power of men, or of angels ; and yet, it is a theme adapted for the exercise of the highest faculties of human utterance ; and, when the harp of the true poet is attuned to the feelings of religion and virtue, it is, like that of angels, being employed in an office so blameless, so pure, so spiritual, as to confer the highest dignity upon literary genius.

Religion, it should never be forgotten, will be the sole employment of happy immortals in the life to come. Why, then, should it be thought



irksome here? As it is our primary duty, in this world, to magnify, to the utmost of our power, the name of our Creator, in what terms can we the more properly fulfil that duty than in poetical ones? Poetry always possesses a delightful influence over the mind; and when it can be used for the purpose of imprinting heavenly truths upon the memory, in a captivating form, it becomes an auxiliary, of which the Gospel needs not to be ashamed. "A Christian poet," observes Dr. Watts, in one of his letters, "has happier advantages than a pagan. The Christian scheme has glories and beauties in it, which have superior power to touch the soul, beyond all the gods and heroes of the heathen." Even the Greeks, unacquainted as they were with true religion, acknowledged, according to Plato, (Leg. vii.) that the finest and most ancient poetry was the lyric,—or hymns and odes, in praise of the Deity and for improvement in virtue. Shall Christians then, who enjoy the inestimable privilege of resorting to the only fountain of truth, think differently?

By many, too many persons, romances, tending to debase religion, or turn it into jest, are preferred to things sacred: but this shows, not only a want of real taste, on their part, but a deficiency in their

judgment. Music, Painting, Sculpture, and Architecture, have all lent their aid to Christianity, or rather, derived their highest glory from it ; whilst poetry, which certainly stands second to none of its sister-arts, has done but comparatively little towards the same end, and has fallen very short of its duties. May a purer and a more holy feeling universally prevail, and may it be the delight of every man, so to sing the praises of his Maker here, as to prepare himself for the hallelujahs of an endless hereafter !

To those, who adopt with me the opinion, that poetry is the most appropriate vehicle for religious aspirations, no apology can be requisite for my introduction of Scriptural passages amongst the following lines,—a licence, which some persons, perhaps, may object to, but without, I think, any good reasons for so doing ; for there cannot surely be more profanation in engrafting Scripture upon verse, than in using it in prose. But, whether I am right or wrong in this particular, let my motive for it be a sufficient excuse. I wished to apply to my production, however unpretending, the expressive remark of the heathen Martial, but in a Christian sense :

*Hominem nostra pagina sapit.*

Nearly the whole of the poem is erected on a Scriptural basis, as the best, the wisest, and the most enduring. There, whatever confers true dignity upon life, or whatever imparts a permanent value to eternity, is collected: there, all the duties, all the graces, and all the hopes of man ought to be concentrated: and there alone, he can always, and under all circumstances, find that peace, which passeth all human understanding.

Ere we go hence, and the place which now knoweth us shall know us no more, may my readers, and myself, seek that peace, and by God's Holy Spirit ensue it! and, with this view, let us never cease to supplicate the Lord God, in the emphatic meaning of an ancient prayer:

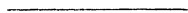
*Domine Deus! Ignosce quod fui!*

*Corrige quod sum! Dirige quod fuero!*

The Notes, comprising nearly four-fifths of this volume, have been gleaned from innumerable miscellaneous sources, and they will, I trust, be found both interesting and instructive. The shorter Notes are given beneath the text; the longer ones I have placed together in an Appendix.

# CHRISTIANITY.

A POEM.



BOOK I.





## CHRISTIANITY,

A POEM.

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# CHRISTIANITY.

## BOOK I.

FATHER OF LIGHT!<sup>1</sup> O heavenly TRIAD! swell  
With pious glow my breast, all doubts expel!  
To Thee, in eagle flight,<sup>2</sup> exalt my heart,  
My mind expand,<sup>3</sup> and quickening grace impart.<sup>4</sup>

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<sup>1</sup> In making this invocation, I have the example of the immortal Milton, in his 'Paradise Lost,' iii. and Thomson. And what power can weak man with so much propriety invoke to lead or instruct him, as that which is alone able to guide his ways, and enlighten his understanding? "If any of you lack wisdom," says James, i, 5. "let him ask of God, that giveth to all men liberally and upbraideth not." See same i, 17., where the passage in the text occurs; and Wisdom vii, 25. ix, 16, 17.

<sup>2</sup> "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint." Isaiah xl, 31.

<sup>3</sup> "Give me understanding and I shall keep thy law." Psalm cxix, 34.

<sup>4</sup> "Quicken thou me according to thy word." Psalm cxix, 25.



There can without Thy Presence be no light ;  
 And, if Thou guide not, who can tread aright ?  
 In vain, confiding in its own dull fires,  
 To purity the finite mind aspires,  
 If GOD, the SUN OF HEARTS,<sup>5</sup> His beams withhold,  
 And to the soul no guiding light<sup>6</sup> unfold.  
 Weak is this lower world, and weaker still  
 The feeble energy of human will.<sup>7</sup>  
 JEHOVAH only, understanding sends,<sup>8</sup>  
 Man's zeal perpetuates, and his scope extends.  
 Alone His SPIRIT<sup>9</sup> reason makes to feel  
 Her proper office, and her noblest weal.

<sup>5</sup> Appendix No. 1. See page 91 et seq.      <sup>6</sup> Appendix No. 2.

<sup>7</sup> "The earth and all the inhabitants thereof are dissolved: I bear up the pillars of it." Psalm lxxv, 3. Racine, in his 'Esther,' adopts nearly the same thought:

"In his sight

The countless spheres that glow in yon expanse  
 Are nothing ; and the feeble race of mortals  
 As though it ne'er had been."

<sup>8</sup> "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." Job xxxii, 8. "Counsel is mine, and sound wisdom. I am understanding: I have strength." Proverbs viii, 14. See same ii, 6. xvi, 1. It should be the wish of every Christian. "O let me have understanding in the way of godliness!"

<sup>9</sup> "It is the Spirit that quickeneth; the flesh profiteth

Alone His LOVE,<sup>10</sup> the fertile essence yields,  
That turns the mental waste to verdant fields.<sup>11</sup>

Though God erst was, and is,<sup>12</sup> the Great Supreme.  
Of angels then, as still, the matchless Theme,  
Almighty ELOHIM,<sup>13</sup> the unchanging Same,<sup>14</sup>  
Ere, at His fiat, grew this earthly frame :

nothing : the words that I speak unto you, they are spirit, and they are life." John vi, 63. Of the outpouring of the Spirit Isaiah prophesies, xlv, 3—5.

<sup>10</sup> "God is love; and he that dwelleth in love, dwelleth in God, and God in him." 1 John iv, 16.

<sup>11</sup> Appendix No. 3. <sup>12</sup> Appendix No. 4. <sup>13</sup> Appendix No. 5.

<sup>14</sup> That God is immutable, we have his own express declaration in Malachi iii, 6. "For I am the Lord, I change not." Proof upon proof indeed may be cited from Scripture of his unchangeable nature. See Psalm cii, 25—27.; Daniel vi, 26; Hebrews i, 10—12., vii, 3., xiii, 8.; James i, 17. 'The Bhagavat' (translated by Sir William Jones) says: "The God of the universe assumes many bodily shapes; but, though he pervades, like the air, a variety of beings, yet he is himself immutable, since he has no quality subject to change." To a similar purport the ancient Icelandic mythology describes him as "the Author of every thing that exists; the Eternal, the Ancient, the Living and Awful Being; the Searcher into concealed things; the Being that never changes."—See Isaiah xiv, 24.

Yet sought His goodness, as His will inclined,  
 A happy being,<sup>15</sup> of another kind,  
 To share His Love, illumed with perfect sense,  
 Majestic token of OMNIPOTENCE !

At once ordain'd, in dark disorder, straight  
 The elements<sup>16</sup> His FORMING WORD<sup>17</sup> await ;  
 His active PRESENCE spans the rude compounds,  
 To order moulds them, and prescribes their bounds.<sup>18</sup>

<sup>15</sup> Man was originally made to be happy ; and it is by his own fault alone that he has not fulfilled this grand destination. "God hath made man upright ; but they have sought out many inventions." Ecclesiastes vii, 29. "If God be self-sufficient, as he undoubtedly is, he must be perfectly disinterested ; for what is infinite can lose nothing, as it can gain nothing : therefore he did not make man out of nothing to increase his own happiness ; consequently he created him capable of happiness, and for no other end than to render him happy. If this be his end, which cannot be doubted, this end subsists invariably. God is therefore concerned for the happiness of those beings whom he has created." Harleian Miscellany, vol. xi, 494.

<sup>16</sup> Appendix No. 6.      <sup>17</sup> Appendix No. 7.

<sup>18</sup> The verb translated 'created,' Genesis i, 1., means, likewise, to cut or circumscribe a limit, bound, or border ; in which sense perhaps it may also be considered as signifying that the Supreme Being separated from the eternal space a tract containing the first matter out of which every thing

Swift was the task, the workmanship benign :  
*Six* wondrous days fulfill'd the vast design.<sup>19</sup>

*First*, o'er old silence,<sup>20</sup> and where yet was night,  
 Out of His treasures burst an instant light ;<sup>21</sup>  
 Fountain of days, till the last day shall die,  
 And time re-mingle with eternity.<sup>22</sup>

In volumes *next* the fluid void divides ;  
 Ascending, part to heights empyreal glides :<sup>23</sup>

was created ; so that, according to Delgado's translation of the *Penitence*, whence this observation was taken, this was rather an infallible result or emanation than a creation : but does not this idea suppose the eternal existence of matter ? These bounds obedient nature strictly observes ; but the moral bounds man alone,—

( “ Wanton man,  
 In giddy frolic easily leaps o'er.”

<sup>19</sup> For some fine observations on this head, see Blair's Sermons, iii.

<sup>20</sup> These words occur in 2 Esdras vii, 30. “ And the world shall be turned into the old silence seven days, like as in the former judgments.” See also same, vi, 39. “ And then was the Spirit, and darkness and silence were on every side, the sound of man's voice was not yet heard.”

<sup>21</sup> Appendix No. 3.      <sup>22</sup> Appendix No. 9.

<sup>23</sup> It is evident, from Genesis i, 7., Psalm cxlviii, 4., and

The interval, composed of molten sky,<sup>24</sup>  
Becomes a vaulted firmament on high.

With the *third* light the lower waters flee  
To place decreed,<sup>25</sup> and gather into sea :  
Array'd in vegetable stores, the while,  
Earth rears her head, and bids young nature smile.

The *fourth* day was the paragon of days,  
Glad witness of the first sun's golden rays ;<sup>26</sup>

<sup>24</sup> Esdras vi, 41., that there are waters above as well as below the heavens. The term ἀήρ was applied by the ancients only to the grossest part of the atmosphere, whilst the higher portion of it, being of a purer nature, received the appellation of αἶther, in which region I would place heaven's stories.

<sup>25</sup> "Hast thou with him spread out the sky, which is strong and as a molten looking-glass ?" Job xxxvii, 18.

<sup>26</sup> "Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb ? When I made the cloud the garment thereof, and thick darkness a swaddling-band for it, And brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further ; and here shall thy proud waves be stayed." Job xxxviii, 8—11.

<sup>26</sup> See Isaiah xiii. 10. Dr. Hoyer, of Minden, has published an Hypothesis that the nucleus of the sun consists of molten gold. Whether this be true or false, it is very certain that

When too the moon, in milder lustre dress'd,  
 Kindled her crescent lamp, night's silvery guest;  
 Earth's lucid rulers both, attendant spheres,  
 Landmarks of time, for seasons, signs, and years.<sup>27</sup>  
 Associate planets through the vast expanse  
 Glide, at attraction's laws, in choral dance.<sup>28</sup>  
 'Mongst which, encompass'd with pellucid robe,<sup>29</sup>  
 Herself a planet,<sup>30</sup> rolls the stately globe.

the rays of the sun bear the colour of that precious metal. From the colour of the moon and her rays, which have a silvery appearance, it might be inferred, upon the same fanciful hypothesis, that her nucleus is composed of molten silver.

<sup>27</sup> It is Hooker, I believe, who calls the sun and moon 'land-marks of time;' and a more appropriate expression could not be adopted. The seasons are spoken of, Genesis viii, 22., Psalm lxxiv, 17., and civ, 19. Signs, Joshua x, 12, 13., Job ix, 7., Daniel vi, 27. Of the ancient existence of days, weeks, months, and years, it is unnecessary to cite examples: they have all existed from the creation. The Gentoo holy days, like those of the Jews, are guided by the course and age of the moon. In the temple of Minerva, at Samos, was kept a linen cuirass of Pharaoh Omasis, the weaving of which was truly singular, each thread being twisted with 365 other threads, in allusion to the days of the year.

<sup>28</sup> Appendix No. 10.

<sup>29</sup> "Covered with light, as with a garment."

<sup>30</sup> The earth is a moon to the moon; but being thirteen

More distant still, in liquid orbits wide,  
The twilight stars disband the jocund tide ;  
And, as they balanced <sup>31</sup> wheel, in concert breathe  
Their hallelujahs with the host beneath.  
Comets discursive to the utmost bounds  
Of space entranced convey the tuneful sounds.  
Meteors electric catch the floating song,  
And boreal flashes the sweet notes prolong.

On the *fifth* day, with more creative fire,  
Vivific glow'd the UNIVERSAL SIRE.  
Unpeopled erst and dumb, <sup>32</sup> the waters, air,  
Add to these heavenly strains their blithesome  
share.

times superficially larger, of course yields a greater portion of light reflected from the sun. When the moon changes, the earth appears full to her ; and when she is in her last quarter to the earth, the earth is in her third quarter to the sun.

<sup>31</sup> Appendix No. 11.

<sup>32</sup> " For the dumb water, and without life, brought forth living things at the commandment of God, that all people might praise thy wondrous works." 2 Esdras vi, 48. In which chapter, from vs. 38 to 54, is contained a very fine account of the creation, more enlarged than that of Moses, and resembling, in many points, the cosmogony of Ovid.

Lo ! here leviathan <sup>33</sup> in pastime sweeps,  
With scaly myriads, through the unfathom'd deeps.  
The eagle bold there courts the solar blaze ;  
There winged warblers trill their dulcet lays.

The *sixth* day came. Roused at the MAKER'S  
voice,

With creatures new, earth's labouring scenes re-  
joice.

Flocks, herds, or beasts, as sportive freedom leads,  
In forests mingling stray, or graze the meads.

<sup>33</sup> "There is that leviathan whom thou hast made to play therein," or the sea, Psalm civ, 26. A curious description of leviathan is given, 2 Esdras vi, 49—52. "Then" (on the fifth day) "didst thou ordain two living creatures; the one thou calledst Enoch, and the other Leviathan; and didst separate the one from the other: for the seventh part, namely, where the water was gathered together, might not hold them both: unto Enoch thou gavest one part, which was dried up the third day, that he should dwell in the same part, wherein are a thousand hills: but unto Leviathan thou gavest the seventh part, namely, the moist, and hast kept him to be devoured of whom thou wilt, and when." Enoch or Behe-moth is supposed to be the elephant, or rhinoceros; Leviathan, the whale, kraken, or crocodile.



The air's inhabited with rustling wings  
 Of insects,<sup>34</sup> yet unused to dart their stings :  
 In form and hue diverse, whilst reptiles creep  
 The scented herbs among, their fangs asleep.  
 Unknown the lust for prey, the ferine jar,  
 Their play no blood distains, no wranglings mar.  
 Prolific all their mutual duties act,  
 With instinct near allied to reason's tract.<sup>35</sup>  
 If certain rules each genus circumscribe,  
 Some intervening link joins tribe to tribe.  
 Birds, insects, reptiles, beasts, and fishes blend ;  
 Where one begins, the other has its end.<sup>36</sup>  
 Thus, with its filmy wings, the fish essays,<sup>37</sup>  
 In airy flight, the bird's allotted ways ;

<sup>34</sup> Milton having placed the creation of insects on the sixth day, I have followed his authority. In the Mosaic account it does not appear when *flying* insects were created : *creeping* ones, it is plain, were formed on the sixth day.

<sup>35</sup> Appendix No. 12.      <sup>36</sup> Appendix No. 13.

<sup>37</sup> The flying fish. The late Rev. Henry Martyn, whose mind was ever fertile in topics of humiliation, on beholding a flying fish, discovered a resemblance to his own soul in these creatures, " which rose to a little height, and then in a minute or two, when their fins were dry, dropped into the waves."

Whilst finny birds<sup>38</sup> in ocean's bosom lave,  
 Or downy ride the scintillating wave ;<sup>39</sup>  
 The paradoxus<sup>40</sup> of more kinds partakes,  
 With mixture strange, that Wonder's self awakes.  
 Endless it were pervading God<sup>41</sup> to trace,  
 In every form, throughout creation's face.

Behold we, now, the cradled earth complete,  
 And infant nature with delights replete !  
 Oh, what an infancy, where LOVE divine,  
 And POWER and WISDOM infinite combine !<sup>42</sup>  
 The towering mountain, and the lowly vale,  
 The plain expansive, and the covert dale,  
 Here pensile groves and aromatic bowers,  
 There waving corn, ripe<sup>43</sup> fruits, and fragrant  
                   flowers ;<sup>44</sup>

<sup>38</sup> The penguin.

<sup>39</sup> Appendix No. 14.

<sup>40</sup> Appendix No. 15.

<sup>41</sup> Appendix No. 16.

<sup>42</sup> "Great is our Lord, and of great power, yea, and his understanding is infinite." Psalm cxlvii, 5.

<sup>43</sup> According to the chronology of Helvicus the years of the world began in autumn, when, generally speaking, corn, fruits, and flowers attain their maturity. Filbert and other nuts have been found in the depths of the earth, supposed to be

Where crystal springs, forth gushing to the sun,<sup>45</sup>  
 Cleave<sup>46</sup> the rich soil, and tributary run,  
 Each to its kindred sea,<sup>47</sup> then free from roar  
 And calmly sleeping on the shelly shore.  
 The tinted welkin, spreading fold on fold,<sup>48</sup>  
 With spangled studs emboss'd and sparkling gold.  
 Teeming with life, above, beneath, around,  
 The whole with gifts of sovereign<sup>49</sup> bounty crown'd,  
 Contrast their beauties, where a chaos stood,  
 All, in their kinds, pronounced to be Good !

antediluvian relics, whence it has been conjectured that the deluge also was in autumn.

<sup>44</sup> 2 Esdras vi, 44. "Flowers of unchangeable colour, and odours of wonderful smell."

<sup>45</sup> Appendix No. 17.

<sup>46</sup> "Thou didst cleave the earth with rivers." Habakkuk iii, 9. Horace, in his Art of Poetry, terms the course of rivers "properantis aquæ per amœnos ambitus agros."

<sup>47</sup> Appendix No. 18.

<sup>48</sup> In Job xxxvi, 29. it is emphatically asked: "Can any understand the spreadings of the clouds?" A like idea occurs in Job ix, 8. and Isaiah xl, 22.

<sup>49</sup> God measures his bounty to his creatures, not so much by their expectations, as by his own dignity, in the same manner, humanly speaking, as even an earthly potentate in conferring favours, bears in mind what is due to his lofty station.

In one loud symphony of joint acclaims,  
Each owns its MAKER, each His praise proclaims.

Did here creation end, God's labours close ?  
No. HE, who never tires, ne'er wants repose.<sup>50</sup>  
One work remain'd, the masterpiece of all,  
Predestined MAN, for whom<sup>51</sup> this ample ball,  
Bedight with ornament, first sprung to view,  
When space and substance God from nothing drew.<sup>52</sup>

Glorious the sun, in full meridian power,  
With burnish'd finger told the noontide hour,  
As, modell'd out of dust, with plastic skill,  
Our common parent<sup>53</sup> call'd God's sovereign will.<sup>54</sup>

<sup>50</sup> "Hast thou not known? Hast thou not heard that the everlasting God, the Lord, the creator of the ends of the earth, fainteth not, neither is weary?" Isaiah xl, 28.

<sup>51</sup> Appendix No. 19.      <sup>52</sup> Appendix No. 20.

<sup>53</sup> Not only our natural but covenant ancestor and head, and "the figure of him that was to come." Romans v, 14.

<sup>54</sup> The Almighty and Omniscient God only sees all things doing, or which ought to be done, and which he directs according to his will, from everlasting to everlasting.

He paused,<sup>55</sup> contemplating the grand machine,  
 So bright, yet lifeless, so august its mien :  
 Then breath of breath, part of Himself,<sup>56</sup> descends,  
 And through the fabric<sup>57</sup> Reason's light extends,  
 Ennobling faculty, by Heaven design'd  
 As mark pre-eminent of human kind !  
 Man, now perfective, owns sublimest laws,  
 Compares, reflects, and climbs from cause to cause.<sup>58</sup>  
 See his unpractised eye, interpret mind,<sup>59</sup>  
 True life attest, and on its glassy rind,

<sup>55</sup> Appendix No. 21.      <sup>56</sup> Appendix No. 22.

<sup>57</sup> To apply the words of Virgil's *Æneid*, L. vi, 726 :

“ Spiritus intus alit, totamque infusa per artus  
 Mens agitat molem, et magno se corpore miscet.”

<sup>58</sup> When man felt within himself a capacity superior to that of the animals around him, he began with endeavouring to trace events up to their causes, and strengthened his new-born intellectual powers by every attempt that he made to exercise them.

<sup>59</sup> “ Oculi interpretes ac nuntii rerum,” Cicero. An idea most finely expressed by Lord Byron in his *Bride of Abydos* : “ And oh ! that eye was in itself a soul ! ” Between the mind, the eye, and the tongue, there is an intimate connexion : “ Effert animi motus interprete lingua.” Horace's *Art of Poetry*.

The pious workings of his breast reflect.  
 Imperial theatre of intellect !  
 In thought peruse his animated face,  
 The princely seat of innocence and grace !<sup>60</sup>  
 His Parian brow with ebon arches fine !  
 His form erect,<sup>61</sup> and stamp'd with seal divine !  
 His speaking lips observe of roseate hue !  
 His breath flows sweeter than the balmy dew !  
 Then, look within, where bold the vitals ply  
 Their curious tasks, in wondrous mystery.<sup>62</sup>  
 There does the heart, though paramount it reigns,  
 Hepatic<sup>63</sup> aid require to fill the veins

<sup>60</sup> " Power on his forehead, beauty in his face."

<sup>61</sup> " Os homini sublime dedit, cœlumque tueri

Jussit, et erectos ad sidera tollere vultus." Ovid, Met. i.

But notwithstanding this elevated aspect, the following lines may well be applied to Man:

" With look erect, I dart my longing eye,  
 Seem wing'd to part, and gain my native sky ;  
 I strive to mount, but strive, alas ! in vain ;  
 Tied to this massy globe with magic chain."

Dodsley's Collection.

<sup>62</sup> Appendix No. 23.

<sup>63</sup> The agency of the liver is not only of great extent, but of considerable importance in the human economy. In medical phrase it is called the 'hepatic-secretion.'

And fibrous tubes, with nutrimental blood  
From chyle matured, in one continuous flood;  
What time through valvy doors to every part,  
Soft ductile<sup>64</sup> globules sends the throbbing heart :  
What time the liver from the blood divides  
The grosser matter from the purer tides,  
Superfluous humours ; and a spirit draws,  
Sped through the frame by corresponsive laws :  
The lungs respiring, purest air inhale,  
And fan ' the spark of life '<sup>65</sup> with healthful gale.

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<sup>64</sup> The word ductile is properly applied to the course of the blood, as in every twenty-four hours the whole blood of the body passes through the heart six hundred times, or twenty-five times every hour, the globules being so minute as not to exceed one five-thousandth part of an inch in diameter. Pope in his *Dunciad*, b. iii, 56., finely remarks :

“ As man's meanders to the vital spring

Roll all their tides, then back their circles bring.”

The blood, according to a recent theory of Sir Everard Home, is composed of carbonic acid gas of a tubular structure, in the large proportion of two cubic inches to an ounce. On examining a globule, he found it to consist of tubes.

<sup>65</sup> “ The breath in our nostrils is as smoke, and a little storm in the moving of our heart, which being extinguished, our body shall be turned into ashes, and our spirit shall vanish as the soft air.” *Wisdom* ii, 2, 3. And with justice it is so styled, since it is the precarious breath of a most uncertain

A close-laced chain of ramifying nerves,<sup>66</sup>  
 Trends from the fortified brain,<sup>67</sup> organic, serves  
 The finer senses, like a net-work spread,  
 In sympathetic strings, from foot to head.  
 Minute papillæ clothe the ivory skin,  
 To each impression open, which, drawn within,  
 Darts to the sensory,<sup>68</sup> and there betrays  
 What caused commotion in the tingling maze.

life, existing merely in our nostrils. See Isaiah ii, 22. The expression in Wisdom probably gave birth to "Vital spark of heavenly flame," in the celebrated hymn of a dying Christian to his Soul.

<sup>66</sup> Appendix No. 24.

<sup>67</sup> Cicero somewhere uses an expression verisimilar to that in the text. Pliny considering that a part of the mind resides in the brain, assigns this reason for it: "*Nihil altius simul abruptiusque innocuit.*" This is apparently verified by nature (the human brain being set not only in a higher place, namely, above the cerebellum and all the sensories, but guarded around with a strong bony fence, which fortifies, as it were, and protects it); but various instances in medical practice are adverse to Pliny's opinion, since large portions of the brain have been lost by accidents, without the faculties of the individual being impaired.

<sup>68</sup> "The perception which actually accompanies and is annexed to any impression on the body made by an external object, furnishes the mind with a distinct idea, which we call



SUCH, from the cold, unconscious earthy sod,  
 Creation's ABSTRACT rose, made like to God,<sup>69</sup>  
 With perfect beauty,<sup>70</sup> an immortal soul,<sup>71</sup>  
 Accomplish'd climax<sup>72</sup> of the six days' whole.  
 Nature exulting lists her mundane lord,  
 Welcomes his voice, and bows with glad accord :<sup>73</sup>  
 From the tall skies angelic crowds resound,<sup>74</sup>  
 ' Hail ! happy tenant of this favoured ground ! '  
 As then unblemish'd, nought ignoble, base,  
 Defiles his structure, or portends disgrace.

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sensation, which is, as it were, the actual entrance of an idea into the understanding by the senses." Locke's Modes of Thinking.

<sup>69</sup> Or in the "similitude of God," James iii, 9., that is, as to his spiritual part. See Genesis v, 1.

<sup>70</sup> Appendix No. 25.

<sup>71</sup> "For God created man to be immortal, and made him to be an image of his own eternity." Wisdom ii, 23.

<sup>72</sup> Appendix No. 26.

<sup>73</sup> Adam at his creation was invested with sovereign dominion over earthly creatures, (see Genesis i, 28.) which he lost by transgression ; but the second Adam recovered this by obedience, as stated in Psalm viii, 5—8. Matthew xxviii, 18. "All power is given unto me in heaven and in earth."

<sup>74</sup> At the creation of the world "the morning stars sang together, and all the sons of God shouted for joy." Job xxxviii, 7. "The host of Heaven worshippeth thee." Nehemiah ix, 6.

Endow'd with every good, and means of joy,  
His gentle frame rests free from all alloy.

Here ends the grand design.<sup>75</sup> God orient,<sup>76</sup>  
Pleased with His Works, declares them excellent,  
Of man demanding but a slight return :  
' For me alone with reverend homage burn !

<sup>75</sup> Though the labours of God were ended, his Providence was not at an end, nor his power, nor his bounty ; He merely rested, or terminated his design, because he had nothing more to create ; or, as Hughes expresses it, it was " not a rest from weariness, but a voluntary cessation from the work of creation." God is not like the idols of Vishnool in Hindoostan, who are laid down to rest and sleep during the day, if not too unwieldy to be moved. " What a poor compliment," says Ward, in his ' View of the Hindoos,' " to a God; that he wants rest ! "

<sup>76</sup> [ " True Orient " in MS. ] This expression is taken from one of our old poets. Perhaps it is quaint, but it agrees with the language of Scripture, which is frequent in its allusions to the eastern quarter, particularly Isaiah xli, 2. 25. " The righteous man from the east. From the rising of the sun shall he call upon my name." Ezekiel xliii, 2. " And behold the glory of the God of Israel came from the way of the east, and his voice was like a noise of many waters, and the earth shined with his glory." • And Matthew ii, 9. " The star which they saw in the east went before them, till it came and stood over where the young child was." •

To-morrow's rest designedly I give,  
That thou mayst worship,<sup>77</sup> and eternal live !  
To Him who made thee, ne'er forget to pray,  
But holy keep the sev'nth<sup>78</sup> revolving day !  
All things are thine, save *that* forbidden tree,  
Its deadly fruit *taste not*—'t will ruin thee !'

Oh ! that that fruit, upon its tempting bough,  
Had hung untouch'd, inviolate till now !  
But soon, alas !<sup>79</sup> creation's fairest part,  
Deceived by subtlety,<sup>80</sup> laid bare his heart

<sup>77</sup> An ancient heathen writer observes : " Homo ortus est ad Deum colendum." But the remark admits of some qualification : God willed that the worship of man should be the result of his own free-will, which is the only homage worthy of his Creator's acceptance, not of a blind and necessary obedience.

<sup>78</sup> Appendix No. 27.

<sup>79</sup> It has been supposed that Adam and Eve were only one night in Paradise, so quick was their disobedience, and so immediate the vengeance of God ; whilst other commentators are of opinion that they fell and were expelled from Eden on the very day of their creation.

<sup>80</sup> The wisdom of serpents is mentioned by our Saviour, Matthew x, 16. In Genesis iii, 1. they are stated to be " more subtile than any beast of the field."

To sin original,<sup>81</sup> and marr'd the plan  
 By Heaven design'd for happiness of man!  
 Attempting, who forbidden things to know,  
 Rived his whole soul, and caused all human woe.<sup>82</sup>

In fatal hour, when, by a sentence<sup>83</sup> just,  
 The first transgressor sunk to pristine dust,  
 In trespass dead,<sup>84</sup> of innocence bereft,  
 With scarce a sign of former grandeur left ;

<sup>81</sup> Appendix No. 28.

<sup>82</sup> It is singular that the Hebrew word *Enash*, which signifies fever, pain, or wretchedness, was not applied to man, till after his fall ; nor is there any mention of thorns, until the same unhappy period. But God, in his mercy, has decreed another period, when " Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree." Isaiah lv, 13.

<sup>83</sup> " We had the sentence of death in ourselves." 2 Corinthians i, 9.

<sup>84</sup> " Dead in trespasses and sins." Ephesians ii, 1. Pythagoras, when any of his disciples were given up to sin and excommunicated, had a coffin placed where he used to sit in the school, thereby denoting that he was dead. St. Paul's declaration, " Who shall deliver me from the body of this death ? " is a farther illustration of this species of death, in which he

A faded relic of that lovely prime,  
 When reason shone with majesty sublime ;  
 When driven forth, from Eden's tainted bowers,  
 No more could Chevia,<sup>85</sup> gadding, tend her flowers ;<sup>86</sup>  
 When e'en the earliest sacrifice<sup>87</sup> became  
 Of reverence less a proof than sin-bred shame ;<sup>88</sup>

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alludes to a most dreadful punishment of ancient times, that of fastening the body of one dead to the living malefactor, and letting both consume, or putrify together. How horrible must be the nature of sin to call forth such agonising illustrations ! In Austria the convicts are chained in pairs, and when one of them expires, the other is forced to drag the dead body about till sun-set, when, and not before, he is liberated from the corpse.

<sup>85</sup> Three names are given to woman in the Old Testament, viz. : *Nekebah*, or female, to denote her sex. *Aiseah*, or *Isha*, woman or wife, to show her original relationship to man. Genesis ii, 23 ; and *Chanvah* or *Chavah*, translated "Eve, because she was the mother of all living," in the English version, but rendered *Chaunah* in Septuagint, to signify the hope of eternal life through her, as death came by her. Genesis iii, 20.

<sup>86</sup> See *Paradise Lost*, Books iv. and v. wherein the delightful occupations of pruning trees or plants, tending flowers, and reforming arbours, are often alluded to. Also Eve's beautiful farewell to her flowers, when about to quit Paradise, in Book xi, beginning at "O flowers," &c. and ending at "fount."

<sup>87</sup> Appendix No. 29.

<sup>88</sup> See *Paradise Lost*, Book iv. "Here was not guilty shame," and ending at "renounce."

When, sever'd every tie which God had form'd,  
Crime heap'd on crime the sons of men<sup>89</sup> deform'd,  
By sin and death<sup>90</sup> engulf'd, the guilty race  
Soon each primeval ornament deface ;  
And quick the faculties reduced to nought,  
Supinely lose all semblances of thought.  
Her deepest slumbers torpid ignorance slept,  
Whilst banish'd reason melancholy wept,  
Eager to greet the first reviving sigh,  
And claim again her wonted mastery.

In depths beyond historic search<sup>91</sup> involved,  
A darker age, a lengthen'd time, revolved,

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<sup>89</sup> Appendix No. 30.

<sup>90</sup> "Wherefore, as by one man sin entered into the world, and death by sin ; and so death passed upon all men ; for that all have sinned." "Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression," Romans v, 12. 14. The same chapter, however, gives comfortable assurances of the redemption from this sin and death unto eternal life, through Jesus Christ. Verse 15 to the end.

<sup>91</sup> Appendix No. 31.

Ere man, awaking from this trance, began  
A POWER superior to his own to scan.  
Without his aid, the sun's illuming ray  
Darken'd into shade, or brighten'd into day :  
The moon, from phase to phase, bestrode the night ;  
The stars diffused their intermittent light...  
Without his aid, the changeful seasons roll'd,  
Now laugh'd the spring, now frown'd the wintry cold.  
Despite his will, the thunder peal'd around,  
The forked lightnings flash'd along the ground ;  
The clouds pour'd forth on his defenceless head ;<sup>92</sup>  
The earth convulsive yawn'd beneath his tread ;  
The wind in tempests roar'd, or whispers sigh'd :  
All nature's agents his restraint defied.

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<sup>92</sup> The Egyptians, according to Diodorus Siculus, conceived that " the first men were unable to find any thing convenient for life, lived hardly, were naked, had neither house nor fire, and were utterly ignorant of cooked victuals." Plutarch observes that " they lived for the most part naked, without beds, and without homes." The first habitations of mankind were cabins, grottoes, or caves. Virgil says, that before Troy and Pergamean citadels existed, man dwelt in the bottoms of valleys. Some of these early caverns exist at Ipsica, in Sicily,

Untaught to penetrate Supreme design,  
 And deeming this malignant, that benign,  
 By subtile artifice he tried to change  
 Laws, wisely placed beyond his wayward range ;  
 Eternal laws, with chemic<sup>93</sup> potence arm'd,  
 Which mock'd his guidance, and his fears alarm'd.

As hope deceived, thought's broken chain, anew  
 Link'd to a CAUSE,<sup>94</sup> his sluggish genius drew ;  
 And, as this Cause could disappoint or fill,  
 When wants beset, or ignorance cramp'd his will,

and are described by Denon. Gellio, son of Cælus, first invented mud buildings, taking the idea from a martin's nest ; and Plutarch mentions cottages made of frame-work and mud. Euryalus and Hyperbius invented brick houses.

<sup>93</sup> Sir William Hamilton, in his letters to the Royal Society, on volcanoes, has demonstrated, that many of the revolutions, the effects of which are visible in different parts of the globe, are occasioned by absolute chemic processes of nature. At the end of one of the letters he says : " Active nature seems to be constantly employed in composing, decomposing, and recomposing, but surely for all wise and benevolent-purposes, though, perhaps, on a scale too great for our limited comprehensions." The operations of this chemistry, though slow and successive, are yet sure, substantial, and surprising.

<sup>94</sup> Appendix No. 32.



Homage to its effects he blindly paid,  
 Ardent or cold, as of its power afraid.<sup>95</sup>  
 An icy congelation bound his soul,  
 His mind degenerate held but faint controul.  
 Nor graven idols, then, nor splendid fanes,<sup>96</sup>  
 Attracted worshippers from distant plains.  
 In open air,<sup>97</sup> and towards the eastern skies,<sup>98</sup>  
 On tors,<sup>99</sup> his simple orisons arise.  
 Yet self alone the crude devotion taught,  
 With terror more, than pious reason, fraught

From this inductive germ, not innate seed,<sup>100</sup>  
 Sprang the first semblance of religious creed :

<sup>95</sup> Appendix No. 33.<sup>96</sup> Appendix No. 34.

<sup>97</sup> The usage of performing acts of worship in the open air, which was common to the earlier races of man, doubtless arose from an opinion, that it derogated from the greatness of the Supreme Being, to confine him within close places, or covered temples. Milton, in his *Paradise Lost*, describes Adam and Eve as worshipping in the open air.

“ When, at their shady lodge arrived, both stood,  
 Both turn’d, and under open sky adored  
 The God that made both sky, and earth, and heaven,  
 And starry pole.”

<sup>98</sup> Appendix No. 35. <sup>99</sup> Appendix No. 36. <sup>100</sup> Appendix No. 37.

And man, the autocrat, untutor'd yet,  
 From mere externals did his notions get.  
 But, when the savage for the social state <sup>101</sup>  
 Time had exchanged, and amplified his fate,  
 Increasing need extended means required,  
 Agrarian cares <sup>102</sup> inventive arts inspired.  
 With these the planets so in union seem'd,  
 That superstition each a godhead deem'd;  
 And from the whole appear'd a complex scale  
 Of gods ideal, powerless, and frail,  
 Which wretched man, with vilest passions clad, <sup>103</sup>  
 Yet sought with cruel hecatombs <sup>104</sup> to glad.  
 His worship, now, more regular became,  
 And costly incense <sup>105</sup> fed the altar's flame.

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<sup>101</sup> The earliest tribes of Egypt are supposed to have been the first who abandoned a migratory, or nomade life, for social usages.

<sup>102</sup> Agriculture was the only art which originated, or existed, in man's state of innocence; other arts arose after the world was polluted with sin, of which men were the inventors; but God himself invented agriculture, as is clearly shown by Genesis ii, 15. "And the Lord God took the man, and put him into the garden of Eden, to dress it, and to keep it."

<sup>103</sup> Appendix No. 38.

<sup>104</sup> Appendix No. 39.

<sup>105</sup> "Thure calent aræ, sertisque recentibus halant," (Virgil

Rites, too, methodical a priesthood <sup>106</sup> framed,

And every orb a separate temple claim'd. <sup>107</sup>

From Mamre's oaks, <sup>108</sup> in Hebron's sacred vale,  
Where Abra'm's prayers rose hallow'd on the gale,

(En. i.), which is a common practice amongst both the heathen nations and Jews, though it appears, by various passages in the Bible, that the burning of incense was by no means acceptable to God, except on altars before the Lord, as Solomon offered it, 1 Kings ix, 25. That burnt on high places was condemned as idolatrous, of which Solomon was guilty in his latter years, 1 Kings iii, 3. Amongst the Jews, no incense was to be burnt but by priests of the seed of Aaron, Numbers xvi, 40; and it was for disobeying this injunction that Korah and his company were destroyed. The first mention of incense occurs in Exodus xxx, 8. which is directed to be burnt perpetually "before the Lord."

<sup>106</sup> The first priests were amongst the ancient Babylonians and Cuthites of Chaldaea, which example afterwards gave birth to magi, druids, brahmins, seers, dervishes, monks, and priests.

<sup>107</sup> The worship of the planets or Sabian idolatry is spoken of in many parts of Scripture, particularly Deuteronomy iv, 19.—2 Kings xvii, 16. xxi, 5. xxiii, 5.—2 Chronicles xxxiii, 3.—Jeremiah xix, 13.—Ezekiel vi, 4. 8.—Acts vii, 42. xix, 27. This worship was the primitive religion of the Arabs.

<sup>108</sup> These were held in great veneration for a long time, and pilgrimages were made to them, down to the reign of Constantine. Under these oaks sprung the original sect of Druids.

The Druids<sup>109</sup> came, by Hermio's<sup>110</sup> favouring smiles,  
Deceits to prophesy, ensnare with wiles.  
Their graphic art, in symbols strange conceal'd,  
To vulgar eyes no mysteries reveal'd;<sup>111</sup>  
Of learning jealous, lest their reign should fade,  
They taught man's faculties to retrograde;  
Which, 'snared by fraud, by a dumb faith enchain'd,  
Brooded o'er forms, but no improvement gain'd;  
Alike bewildering was their ritual code,<sup>112</sup>  
Of sternest cruelty the drear abode.  
In words high-sounding, but in substance vain.  
It solved no doubt, it cured no mental pain.  
No ruddy fervours hail'd their gloomy lore;  
No pharos pointed to a happier shore;  
No lively feelings at their mandates sped;  
No tie, but fearful awe, their vassals led;  
No buoyant hopes their ministration lent;  
No holy joys impassion'd breathings sent,

<sup>109</sup> Appendix No. 40.

<sup>110</sup> A prince, said to have been coeval with Abraham. From the similarity of name, he might have been Hermes or Mercury, whom the Druids especially adored as a deity.

<sup>111</sup> Appendix No. 41.

<sup>112</sup> Appendix No. 42.

To thaw the icebergs of the mental pole,  
And spread a healing balm throughout the soul :  
'E'en proud aspiring, dreading grim array,  
At superstition's feet entrammell'd lay.  
To punish ready, slothful to approve,  
By terror awe, not by affection move,  
Morose, on earth the Druid's eyes alight,  
Or, with fierce gaze, their votaries affright.  
In hoary lengths their plaited beards<sup>113</sup> descend,  
And sullen echoes on their steps attend.

Where, then, could dwell the radiated light,  
That cheers our path, and guides our mortal flight ?  
Where was the Gospel refuge, sure to last,  
To zest our future, that has smooth'd the past ?

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<sup>113</sup> Upon the confines of Vaitland, in Germany, in a monastery, were found six ancient statues, which, on examination, were pronounced to be the figures of Druids. They were seven feet in height, barefooted, having their heads covered with a Greek hood, a scrip by their sides, and a beard descending from their nostrils, plaited out in two divisions to their middles. Their hands contained a book, and a Diogenes' staff five feet in length. Their countenances were morose, and their eyes directed to the earth.

Ensanguined epoch ! desolating age !  
 To mark thy horrors is to stain the page !  
 See fraud corrupt, credulity debase,  
 And slavish man his intellect disgrace !  
 Stupendous rocks, from earth's hard bosom torn,  
 To temples changed,<sup>114</sup> their native quarries scorn.  
 Vasty in circles<sup>115</sup> Shemim some pourtray,  
 Uncouth resemblance to the solar ray.  
 The winged healing Seraph<sup>116</sup> others show,  
 As, wide around, their convolutions grow.  
 As oiled pillars,<sup>117</sup> many ether cleave,  
 By forests hid,<sup>118</sup> whose shades the day-beams reave.

<sup>114</sup> Appendix No. 43.<sup>115</sup> Appendix No. 14.<sup>116</sup> Appendix No. 45.<sup>117</sup> Appendix No. 46.

<sup>118</sup> Quintus Cicero, who was with Julius Caesar, when he invaded Britain, writing to his brother Marcus Tullius Cicero, thus describes one of the Druidical temples, which he saw erected, and which was dedicated to Apollo. "The temples of the Britons are raised in the depths of the woods, and constructed in a circular form, with obelisks of stone, over which are imposts of huge dimensions, untouched by the chisel," which, he adds, "were rolled up an inclined plane of solid earth to their several places under the direction of the high-priest." A grove or forest, surrounding the temple of Jupiter Ammon, is most forcibly described by Lucan, in his Phar-

Then, too, the Logan,<sup>119</sup> poised on some tall height.  
Compliant rock'd its oscillating weight ;  
And as it trembled, an appalling sound  
Of hollow murmurs stirr'd the holy ground.  
Nor awed the Tolmen<sup>120</sup> less, with gesture proud,  
By Celtic jugglers, pierced to daunt the crowd ;  
To cure disease, or from defilement clear,  
And private gain exact from public fear.

Ages have past, and, still, these works defy  
Time's rough despite, and food for thought supply.  
In solemn wonder, and with mute surprise,  
We view their olden tints, gigantic size :  
But, whilst we look, how few by looking thrive,  
Or, from the massy remnants good derive !

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salia, l. iii, 399—425. of which Maurice gives a fine translation, in his *Indian Antiquities*, V. vi, 104, 105. The first grove, recorded in Scripture, was planted by Abraham in Beersheba, where he called on the name of the Lord. *Genesis* xxi, 33. The Jews, however, having applied groves to idolatrous purposes, were afterwards directed not to plant near unto the altar of the Lord their God.

<sup>119</sup> Appendix No. 47.

<sup>120</sup> Appendix No. 48.

For, though we wonder, mindless as the stone  
 Will be our wonder, if no pious tone  
 Draw from the scene a recompence amain,  
 And reap more cause for triumph, than for pain.  
 Weak minds these rugged structures may appal ;  
 But, loftier ones, with gratitude, recal  
 The Gospel mercies of the Eternal All ;  
 Behold with pity, and disdain to laud  
 Such lasting proofs of sacerdotal fraud.

Nor rolls inspired as then, nor Living Book,<sup>121</sup>  
 The wily schemes of pagan zealots shook ;  
 Uncheering and uncheer'd, in blood and fire,<sup>122</sup>  
 Religion dealt the sword, or lit the pyre,<sup>123</sup>  
 Moloch<sup>124</sup> which, blazing high, with shrieks appeased  
 And dying groans, heard oft by demons<sup>125</sup> pleased.

<sup>121</sup> Philippians iv, 3. and Revelation xx, 12. wherein, under the emphatic name of the "Book of Life," the Gospel of Jesus Christ is alluded to. "The people of the Book," is a title frequently conferred by the Mahomedans on Christians and Jews.—May they both live to deserve it !

<sup>122</sup> Appendix No. 49.

<sup>123</sup> Appendix No. 50.

<sup>124</sup> Appendix No. 51.

<sup>125</sup> It is evident, from Psalm cvi, 37, 38. ("they sacrificed



But could that era claim such deeds its own ?  
No. Later times the selfsame crimes have known.  
Too oft have Christians persecuting sought  
To bridle faith, and tyrannize o'er thought.<sup>126</sup>  
Envenom'd bigotry, by deadly stake,  
Would force belief, the scorching faggot make  
The only limit 'twixt the right and wrong ;  
Forcing with hateful tests the wretched throng !

Another era met the scythe of time,  
Stain'd e'en with fouler blots, and deeper crime.  
Diverging wider from right reason's source,  
To scenes of grossest kind man had recourse.  
For, not content to wrong the Lord above,  
And alienate to senseless gods his love ;

their sons and their daughters unto devils, and shed innocent blood, even the blood of their sons and of their daughters") and other parts of Scripture, that sacrifices were made to evil demons. The pleasure supposed to be derived by them, on these occasions, appears by Lucan's *Pharsalia*, l. 1, 439. "*Immitis placatur sanguine diro Theutates*" (the Egyptian God Thoth or Taut).

<sup>126</sup> Appendix No. 52.

To woo the sun,<sup>127</sup> and, prostrate on the sand,  
Salute the queen of heaven,<sup>128</sup> with his hand ;  
He dead men deified,<sup>129</sup> and dust endear'd,  
By carved tokens<sup>130</sup> to their memory rear'd.  
Solely to planets and to manes, now,  
Religion proffer'd the unholy vow.  
Demanded these the attributes, the names,  
To God peculiar, with irreverent claims ;  
Till time, enlarging, in its hasty flight,  
This base defection from the rule of right,  
With vapours shrouded JAH's unrivall'd throne,  
And left idolatry to grope alone.  
Strange ! God existed, but could no where find  
His best of temples, a converted mind ;  
Though only He could save, yet, bent on wrong,  
Man, mad, would superstition's reign prolong ;  
And though on Heaven each precious blessing hung,  
Spurn'd was the Fountain, whence such goodness  
sprung.

<sup>127</sup> Appendix No. 53.<sup>128</sup> Appendix No. 54.<sup>129</sup> Appendix No. 55.<sup>130</sup> Appendix No. 56.

Where statutes awe not, and no laws confine,  
Who shall the bounds of liberty define ?  
The human soul, set once from reason free,  
No impulse follows, but its own decree,  
And, quenching powers, celestially imprest.  
Pure worship exiles from the rebel breast.

Treasures of pain these baneful errors cost ;  
For man, through Satan, to his Maker lost,  
With eye averted, right and wrong confounds,  
And seeks, but seeks in vain, tenacious grounds  
For what or reverence gave, or terror dealt ;  
Though adoration, still, instinctive knelt,  
Owning allegiance to some high Behest,  
Unconscious whence it came, or whither prest :  
Nor motive knew to good, nor dread of ill,  
Save what depended on a priesthood's will.  
And when its hosts mythology array'd,  
In many shapes, to tempt, misguide, degrade,  
Though art itself exposed, yet pompous glare  
Made error wisdom seem, and vice look fair ;

And as it blazed, with broad mephitic beam,  
 Folly and guilt commix'd, in turbid stream.  
 Where passions hector, sin augments its size ;  
 At their command each standard virtue dies.  
 Fevers infectious rack each bursting vein,  
 Compelling reason to resign the rein.

The trophies, thus, from ONE ETERNAL won,  
 Pollution urged to be the more undone.  
 'Twas not enough the soul deaf gods should prize,  
 Trick'd out in titles, stolen e'en from the skies :  
 But, from its centre borne, in reflux lines,  
 To gods <sup>131</sup> it magnified their names, their signs :  
 Signs ta'en from earth, the waters, and the air,  
 To furnish objects for its ethnic care :  
 A beetle, <sup>132</sup> bird, <sup>133</sup> a serpent, <sup>134</sup> or a tree, <sup>135</sup>  
 In turn, became a cherish'd deity.

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<sup>131</sup> Appendix No. 57.

<sup>132</sup> Appendix No. 58.

<sup>133</sup> Appendix No. 59.

<sup>134</sup> Appendix No. 60.

<sup>135</sup> Appendix No. 61.

Nay, all within this world-encircling mound,<sup>136</sup>  
 Some type presented, or some homage found.  
 E'en human evils,<sup>137</sup> which no rites combined,  
 Worshipp'd as gods, were petted to be kind.  
 E'en nature's elements,<sup>138</sup> with life endued  
 And form divine, a godlike track pursued :  
 Sages conceiving the majestic whole  
 A thing too arduous for one god's controul ;<sup>139</sup>  
 That powers distinct,<sup>140</sup> to form that whole, combined,  
 (Resting at second cause, to primal blind)  
 And thence assuming, that, with means exact,  
 As wrought volition, could each godhead act.  
 Yet, still, referr'd to coeternal fate,<sup>141</sup>  
 Their highest gods a will superior wait :  
 All privilege denied,<sup>142</sup> except to grant  
 Or wealth desired, or food for daily want.  
 Consulted oft, yet oftener far reviled,  
 And weak, or strong, as omens<sup>143</sup> frown'd, or smiled,

<sup>136</sup> Appendix No. 62.<sup>138</sup> Appendix No. 64.<sup>140</sup> Appendix No. 66.<sup>142</sup> Appendix No. 68.<sup>137</sup> Appendix No. 63.<sup>139</sup> Appendix No. 65.<sup>141</sup> Appendix No. 67.<sup>143</sup> Appendix No. 69.

With humbler gods, next, superstition strove  
To fill or cloud, or stream, or rock, or grove :  
Demons and geni,<sup>144</sup> by chimeras bred,  
To stupe the brain, excite a childish dread :  
As if the God, who nature's self had made,  
Setting at nought all, but mechanic aid,  
Could, in His wisdom, magic beings need,  
To further laws OMNIPOTENCE decreed !  
Could not, alone, His every wish select,  
Insure His purpose, His design effect !  
PRIME MOVING CAUSE ! He, doubtless, influence  
yields  
To instruments, whilst sovereign power He wields :  
But separate governance He 'll ne'er permit,  
Directing all by supervision fit.  
Solely 'tis His to regulate, contrive,  
As all effects from Him their force derive.  
SOUL OF ALL THINGS ! His attributes disperse  
Their silent orders through the universe.

<sup>144</sup> Appendix No. 70.

Man, still unworthy of that sabbath rest,  
Which God reserves for those, who love Him best,  
And fallen, yet heedless of the dizzy fall,  
Nor feels, nor estimates the ALL IN ALL :  
But, callous grown, from sin to sin proceeds,  
Through a dank vale of deleterious weeds ;  
Passive to such, as would his steps direct ;  
A renegade from God in intellect !  
For virtue, wisdom, then, no suppliant pray'd ;  
Priests crafty hid them each, in vain parade :  
Wheedling, with feigned tales, man's credent ear,  
And doubtful making the pure truth appear.  
Then oracles obscure in riddles spoke,  
Or from the wood, or from the cavern'd smoke.  
Then true religion, by the false proscribed,  
Saw crimes or worshipp'd, or to fate ascribed.  
Lascivious orgies,<sup>145</sup> festivals, and plays,  
Fill'd up the measure of man's number'd days ;  
Without one moral curb, or holy friend,  
To chide his passions, or his soul amend.

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Whilst thus, in labyrinths, man's lawless view  
Wander'd aloof from every helpful clew ;  
Whilst rank mythology all sense beguiles,  
And wastes itself in building heathen piles ;  
Corrupt and impious stimulants inflame,  
Religion burying in a midnight shame ;  
Insulted truth, from leprous error, flies,  
And, quitting earth, reseeks her placid skies.  
God tried to nurture, but man's loathing car,  
To truths impervious, no truth would hear.  
His mind incurable rejected light ;  
His soul would grovel in the caves of night.  
Cold to the dictates of in-dwelling powers,  
No Day-star lured his thoughts to brighter hours.  
Hiding devotion in a gelid breast,  
He roved, an outcast, with no place of rest.

At the set time, when, in her lowest wane,  
Prone reason stoop'd to fooleries insane ;  
When an encroaching fiend, with jealous hate,  
Delinquent man had driven to wretched state,



The TRIUNE BLOSSOM,<sup>146</sup> holy, pure, and fair,  
Burst from the root of unrestrain'd despair,  
And breathing mercy, love, and grace around,  
Gently the chains of outlaw'd man unbound.  
From elder times, this promised door of hope,  
Predicting seers<sup>147</sup> announced, in sacred trope ;  
And each event, from man's o'erclouded dawn,  
Confirm'd the covenant with our patriarchs  
drawn.

Urged by commands all natures must obey,  
Apostate Priests to our HIGH PRIEST give way,  
And e'en the dead confess his embassy !  
REDEMPTION ! at thy call, the flame ravived,  
Dormant so long, but which man's wreck sur-  
vived !  
In silence didst thou God's compassion crown,  
And rear the deathless PLANT of high renown !

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<sup>146</sup> Appendix No. 72.<sup>147</sup> Appendix No. 73.

Smit with the word of truth, man burns at length,  
Grows with its growth, and strengthens with its  
strength :

Eden again delicious blooms for man :

Christ gain'd the triumph ! God ordain'd the plan !

END OF BOOK THE FIRST.



# **CHRISTIANITY.**

## **BOOK II.**



## CHRISTIANITY.

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## CHRISTIANITY.

### BOOK II.

BENIGHTED AFRICA,<sup>148</sup> with quick belief,  
The RANSOM heard, embraced the bland relief :  
Full willing turn'd she to a faithful God,  
Espoused the truth, and as a freeman trod.  
But chilling time allay'd this fervent glow,  
Relax'd her faith e'en like a treacherous bow.  
By Moslems vanquish'd both in laws and arms,  
No more she prized the pure religion's charms :  
But walk'd in error, powerless bespoke  
The Koran's \* bondage with the tyrant's yoke.<sup>149</sup>  
To ignorance a prey, the blinded soul,  
Erratic staggering to a carnal goal,

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<sup>148</sup> Appendix No. 74.

<sup>149</sup> Appendix No. 75.

\* The popular, not the correct pronunciation of this word *Kur'ān*, قرآن, has, for the sake of euphony, been retained in the text.—T. S. B.



Eternal life distorts to amorous bliss,  
And reckons paradise the houri's kiss. <sup>150</sup>

Distemper'd phantasy, satanic spell !  
With thee what soothing consolations dwell ?  
O'er soils where nature's hand, in lavish showers  
The grand, the beautiful, the moral pours,  
Thy scowling frowns destroy each bliss terrene,  
And, like the upas, sterilize the scene !  
The mental atmosphere, with poison fill'd,  
(Each virtue blighted, and each feeling chill'd,)  
Repulsive checks the day-spring from on high,  
And nips all sources of fertility !  
Oh, blasphemy ! 'tis thine, with vampire wing,  
To fan repose, then strike the piercing sting ;  
To draw the life-blood from the senseless heart,  
And sin and death commix with subtile art !  
Typhonian cheat, must Afric ever feel  
Thy iron grasp, thy interposing steel ?

From dreams fallacious must she ne'er awake  
To Gospel liberty, whose pinions shake  
Streams of enrichment on EUROPA'S ground,  
Wherein all riches and all grace abound ?  
Wilt thou for ever palsy half the earth,  
Thy hirelings famish in a land of dearth ?  
Spirit of slumber, haste and disappear !  
Afric, again thy wonted Christ revere !

Yet, not alone to Afric was confined  
This wretched failure of the spell-bound mind :  
Europe the saintly paths of truth defiled  
With innovating creeds,<sup>151</sup> as madly wild,  
With shiftings oft, too volatile to stay  
In one appointed track, one counsell'd way.  
Sectarian heresy frenetic raves,  
Or anathemas hurls, or loathsome waves :  
Engrain'd with hate, her doubt-creating wand  
Now wounds the LAMB with sacrilegious hand ;

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<sup>151</sup> Appendix No. 77.

Till errors numerous all plans confound,  
The truth eclipse, and prostrate moral bound.  
If ancient Rome lust venerated saw,  
And reverence given to unbridled law ;  
If Athens wickedness could sacred deem,  
And think its worship a becoming theme ;  
Though damning facts might lurk within the breast,  
And conscience know such pardon was a jest,  
With power infallible, <sup>152</sup> the papal seer  
Could crimes absolve, with pardon sinners cheer.  
Their every sin determined had its price,  
And scandal bribes compounded to entice :  
Then penance future wickedness contrived,  
And shrived for sin, yet sinned again and shrived :  
Then cloister'd priestcraft more increased its fame  
By appetite for wealth, than zeal to blame :  
Then saintly relics more than prayers avail'd,  
Monastic show and subtilty prevail'd.

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<sup>152</sup> Appendix No. 78.

And far from holy truth religion strays,  
Entangled, stumbling on forbidden ways !

From superstitious vanities the soul  
To plan consummate bids its vision roll.  
'Tis not alone in intellectual stores,  
That CHRISTIANITY<sup>153</sup> up-towering soars,  
For, as an institute, she reigns supreme  
To teach, to bless, to comfort, and redeem  
Warm to the heart, from ostentation clear,  
Attired in simple truth her rules appear.  
No artful sophistries her schemes perplex ;  
No vain adornments frivolize her sex ;  
No venal lavishness her laws demand,  
No rigid tasks enjoin, no harsh command.  
Plain though the garb, in which these laws appeal,  
Sublime they speak, and salutary heal.  
Her basis admirable, within its span,  
All good includes, and happiness of man .

Each virtue counting, numbering every grace,  
That stamps our birth, or dignifies our race.

Yet not alone her precepts virtue teach ;  
A high EXAMPLE, passing man's faint reach,  
Which philosophic calmness erst has fired,  
And e'en idolaters has oft inspired,  
In living vigour, to the world confess'd,  
Resistless penetrates the flinty breast,  
And stimulating lures it to be blest.  
This well displays, and added strength bestows  
On what by SCRUTINY the clearer grows :  
Refines each gross proclivity of thought,  
Whilst leading on the joys by JESUS bought ;  
Recalling wandering man within the pale  
Of true belief, from error's misty vale.  
This pleads the taste for converse with above ;  
Desire attracts to aid the source of love :  
By faith, in all His Goodness has reveal'd ;  
By hope, in all His Wisdom has conceal'd ;  
With gratefulness for all His mercy gave :  
Confess'd when CHRIST, all-powerful to save,

Forfeit was pent, chastising sin, in clay,  
To wipe the tears of penitents away,  
And calm their terrors at the final day :  
From certain confidence that God is just,  
Our only refuge is in Him to trust.

Thus, in all forms; or wholesome, or refined,  
The Christian plan assists the fervent mind :  
To truth embodied, in superior mould  
To pearls of price, or treasury of gold,  
Where perfect wisdom mercies sure combine  
To adorn each word, and vivify each line.

Should some parts, past elucidation, shade,  
The critic baffle, or the clown evade,  
Shall analysing fools, blind moles, decry,  
Because the whole they cannot there descry ?  
Disproof is hard, 'tis easy to deny ;  
Or only credit part, the rest reject,  
Since man's dim insight cannot all detect ?  
Shall total ignorance ken each truth occult,  
Or probe dull emptiness the full result ?

Our thoughts, O God, shall we compare with Thine ?  
How Thy high ways can insect man define ?  
If part be clear, on other parts rely :  
Would God descend to propagate a lie ?<sup>154</sup>  
To outward facts intrinsic proof appeals :  
Consistency throughout hermetic seals.  
God's will disclosed, convinced, have understood,  
And, time forepast, obey'd the wise and good.<sup>155</sup>  
From Him comes all, though some may art elude :  
' Thus it is written,' stops incertitude :  
' Great is the mystery of godliness :'  
And even angels, midst their happiness,  
Into redemption sedulously look,  
And scan the pages of the Sacred Book.

NATURE her mysteries possesses too,  
And wisely God contracts our earthly view.  
Where is the man, who can decypher well  
Her varied parts, and all her secrets tell ?

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<sup>154</sup> Appendix No. 80.

<sup>155</sup> Appendix No. 81.

Yet, like the SCRIPTURES, beautiful, sublime,  
Coherent is her whole, in every clime :  
Harmonious order all, complete design,  
Accordant with economy divine.<sup>156</sup>  
The more, in both, we'd disentangle light,  
The end is one—all is exact and right.

What, if from intellect, no present bar  
The soul's undying hopes removed afar ?  
If man knew all, ere he deserve to know,  
Dependent ardour soon would cease to glow ;  
The creature with his Maker would dispute,  
The voice of gratitude be wholly mute.  
Were man but master of the powers of Fate,  
More did he know, than suits his present state,  
What bliss beyond the grave would then elate ?  
Would knowledge aught retard that certain bourn,  
Whither all mortals pass, to joy or mourn ?  
We're happ'ly doom'd to live unsated here,  
Fruitless to wish, to idly shed the tear :



A step divides the living from the dead,  
Our fleeting life hangs only by a thread!  
What is our dwelling here?—A narrow range,  
Where nought is perfect, nought where lasts but  
change.<sup>157</sup>

Search ye the realms of mind since time began,  
In vain ye seek illimitable man:  
In e'en his boasted choice of good or ill,  
Accountable he crawls, and ever will.  
Wise as Himself mankind God would not make,  
Lest the foundations of the world might shake;  
And, therefore, to our view, He wise displays,  
As through a glass, His nature, works, and ways:  
And yet His Goodness does not scanty dole  
What faith may exercise, or grief console.  
Enough we know to guide the wandering mind;  
Enough to make the froward will resign'd:  
God gives, and sanctifies the blessings given,  
And man, when guilty, is by free-will<sup>158</sup> driven.

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<sup>157</sup> Appendix No. 83.<sup>158</sup> Appendix No. 84.

God is beneficent, but man repays  
The debt of gratitude with lukewarm praise.  
Ere the frail tenant of this spacious ball  
Dare to approach the HOLIEST of all,  
A cleansing influence his soul must purge,  
And faith unblamable emotions urge.  
EMMANUEL'S blood, shed on the tragic cross,  
His tears must wash away, retrieve his loss.

But faith alone will not the acmé reach,  
By Jesus taught His ministers should teach.  
Wrong faith in darkness fancies piercing light,  
Self-righteous vaunts its motives are upright.  
Strict to the letter, to the spirit tame,  
A sublimated faith is but a ruse;  
And neutralizes that endearing tie,  
Which binds religion to morality.  
It fosters pride, proscribes each generous bent,  
Engrossing Christ, as if pre-eminent;  
Wise in conceit, esteems its own career  
The faultless way, to others' faults austere.

As saints it worships those whom sins bedew  
Calls these regenerate who are born anew;  
Trades in religion, at pretension's mart,  
And, needing virtue, apes its counterpart.  
But looks high-minded, eyelids unbenign,  
Of lusts discarded sure are not the sign.  
God tries the heart,—to Him revealed lie  
Our inmost parts, and nought escapes His eye.  
Imputed virtue, wrapp'd in glossy dress,  
May pharisaic soothe with brief success:  
Self-flattering plaudits may susurrant rise,  
And tempt the bosom to false paradise;  
True faith, exempt from hypocritic stains,  
Works as it rules,—God's grace by acts obtains.  
Religion, reason, with one voice assert  
Faith's fruitless without works,<sup>159</sup> and quite inert.  
Do rushes spring to life devoid of mire?  
Or, but in water, does the flag respire?  
In multitude of words abortive lost,  
Such faith's a wintry sunbeam on the frost,

'A fire not blown,' a thing made up of air,  
A futile service, worn by practice bare,  
A goodness negative that feeds on wind,  
And leaves the needful nutriment behind.  
From ties to moral law could faith set free,  
Vice would be bold, and truth nonentity;  
God magnifies the law by sure degrees,  
Strengthens weak hands, sustains the feeble knees.  
Acts form conjoin'd with faith that healthful flame,  
Which makes religion glow, devoid of blame;  
And to her precepts a consistence gives,  
That lives where life is bliss, for ever lives.  
Grace without goodness none, save fools, expect:  
Who Christ pursues must swerve in no respect;  
Facile the faithful mind perceives His rules,  
As truths magnetic draw, not juggling schools.

Neither will empty works alone supply  
What pleases Him, who meted out the sky.  
To grace they look, there the criterion fix,  
Where hope unseen and godly sorrow mix.

And let not piety its fitful flight  
Take for the engrafted word, but, strong in  
might,

Let, perfected by works, adoption, grace,  
Faith, staid by tender mercy, win the race.

With humble diffidence the truly wise  
Blend faith with works, through grace attempt the  
prize :

Or moralists of works in vain will boast,  
And wander outcasts on the Christian coast.  
Thrice bless'd and happy are the chosen few,  
Through good and ill report, whose steadfast view  
Can follow Christ, whatever ills pertain,  
And Satan shun, unheeding worldly gain.  
May such examples to mankind partake  
A richer heritage, for Jesus' sake,  
Than ostentatious devotees can buy  
By faithless works, or graceless piety.

Still, oft the race shall disappoint the swift,  
Heroic strength oft miss the laurell'd gift.

Another world the harvest must mature :  
Free-will in this may sow, but nought ensure.  
No virtues ripen in this chilly time :  
They seek a purer and more genial clime.  
Nor wisdom, beauty, courage, riches, skill,  
Can aught avail to save,—but God's high will.  
Null in themselves alone are faith and deeds :  
A penitence sincere the ALMIGHTY heeds.  
The keenest faith is lifeless in the best :  
Legions of works real worth do not attest.  
Pregnant with secret faults, clandestine sins,  
Who, e'er immaculate, his freedom wins ?  
Though canopied by acts man 's but a man,  
Whose every action is unsound in plan :  
Corrupting baits his pliant heart entwine,  
And goodness immolate at Satan's shrine.  
None, save by grace, the spirit can retain ;  
None, save by energy, can triumph gain :  
Still despotizing sin benumbs the brain.  
Virtue of more than absent vice consists :  
Few are the victors in her arduous lists.

The strong man, in his palace arm'd, bestows  
No thought on secret harm, or open foes :  
A stronger than himself invades his hold,  
And proves the boaster impotently bold :  
His treasures vanish, and his armour bright  
Fallacious sheds no more a borrow'd light.  
Low in the dust its tarnish'd fragments lie,  
The abject tokens of self-flattery.  
If thou wouldst conquer, first thyself subdue ;  
Licentious thoughts repel : to truth be true.

Yet God ne'er pardons, puritans oft say,  
The legates save us of the perfect way !  
Oh ! blind religionists ! then feel despair !  
All things but hypocrites his mercies share ;  
'Tis scarcely worse to own no God at all  
Than call the King of Heaven tyrannical.  
This idle hope of sophistry must die,  
It stands excepted in God's amnesty.  
Who in the valley of decision tread,  
And isle of innocence, are safe from dread.

If, on their pilgrimage, success await,  
Ne'er shall their minds prosperity elate.  
If vex'd their progress be with grievous ill,  
Prompt, from the mass of woes, their good distil.  
Complacent, mid life's ever-changing guise,  
They deem all ills as blessings in disguise;  
And firm in patience pure their souls abide,  
Reckless what persecution may betide.

But some in Reason singly would confide,  
The Scriptures slighting, her unerring guide;  
On her their undivided praise bestow,  
Without a God, or teacher, priest, or law.  
This is the light of glow-worms to prefer  
To the bright mid-day sun,—in sight to err.  
If reason only unassisted rule,  
What then is man?—A decide, a fool.  
The arrows, first, of doubt, perplexing wound,  
And, needing strength, in sophistry abound:  
The sceptic mind, next, piety condemns,  
At retribution laughs, and Christ contemns:



Forsaken roves from bad to worse extremes ;  
Forswearing God, at last it God blasphemes.  
Let boasting infidels their God provoke, .  
Perdition dare, and brave the avenging stroke :  
How bold soe'er such impious reason soar,  
What wisdom can it reach it should adore ?  
The spirit, harassed, fainting pants to know  
Some standard point of happiness below.  
Her dream has ceased,—no longer hope elates,  
Sickness infects unseen, and death awaits ;  
But 'tis not sleep.—The worm that never dies  
Encoils the canker'd soul : the open'd eyes,  
As now unveil'd, behold revenging ire,  
And read guilt's sentence in ' eternal fire.'

Knowledge alone can REVELATION give,  
Of what must truly bless and teach to live.  
Can reason intercede for damning sin ?  
Can free inquiry endless freedom win ?  
Ideas sophistic, deck'd in dazzling phrase,  
May deist charm, besotted atheist craze :

Do these avail to profit, help, or bless?  
Still reason pines for wisdom's soft caress :  
And finds, like alchemists, who wealth destroy  
In labours vain, false treasures to enjoy,  
That utter ruin all such schemes attend,  
As life do not by Christian graces mend.

Oh! when philosophy promethean dared  
To raise a goddess which all nations scared,  
Trampled on God, call'd death eternal sleep,  
And levell'd all, at one terrific sweep,  
Life without dignity, unsolaced death,  
Betray'd the falsehood in each trembling breath.  
Say, woe-worn Europe, how, in later years,  
Rush'd o'er thy fields a flood of sanguine tears!  
How busy mockers steep'd in sin and guilt,  
Confused with false conceits, and theories built,  
Which, intercepting, dimm'd the mental eye,  
And choked with tares the seeds of piety!  
Still to exist, till Providence destroy  
These banes and scourges of all holy joy!

Life Reason is and good, or death and ill  
A blessing, or a curse, as prompts the will :  
Sever'd from Truth she forms perpetual strife ;  
But Wisdom's well-spring is the Spring of Life.

END OF BOOK THE SECOND.

# **CHRISTIANITY.**

## **BOOK III.**



## CHRISTIANITY.

### CONTENTS OF BOOK III.

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# CHRISTIANITY.

## BOOK III.

WHEN shall the planetary mind surcease  
Astray to roam? Oh! when, in sacred peace.  
No more bewilder'd, shall it circulate,  
With other systems, round the UNCREATE?  
All by one common principle constrain'd,  
All by the same connecting tie sustain'd?  
What, if their motions vary in degree,  
Their origin's the same, or ought to be.  
Shades of opinion may our faiths divide,  
Yet all can on the Christian base reside,  
And the same spirit o'er the whole preside.

If, erring man his darkness would dispel,  
Escape the tyranny of bosom'd hell,



If, to the eternal hills he would aspire,  
To light a spark that never will expire,  
Let **CHRISTIANITY** his bosom fire !

Who values excellence must not refrain  
From studying that which may his object gain.

Who seeks shall find ; for God compassion takes  
On him who Jacob's star his beacon makes.

God's worship is the homage of the heart,  
An homage all, if willing, can impart.

Then search the **SCRIPTURES**, where transcendant  
shine

Emphatic truth, munificence divine.

Whene'er in doubt, their lessons make your guide,  
And, in their practice, faith, and fear, abide.

Here, when disloyal passions gather force,  
Man finds a safe, a sure, a swift resource

Here, when with gloom some dusky hour assails,  
A nerve of joy is strung, that never fails.

Oh, **ROCK OF AGES** ! from thy fount distil  
The precious balm to cure oppressive ill,

The perfect health that fortifies the breast,  
And soothes the stricken penitent to rest !  
Oh, SHIELD OF HELP ! by gracious Heaven de-  
sign'd

To kindle docile fervours in the mind,  
To rescue man from servitude of sense,  
And emulation point to EXCELLENCE,  
Oh ! why so long, on all mankind bestow'd,  
In partial bounds, hast thou restricted flow'd ?  
Oh, PLAGUE OF DEATH ! must EUROPE chiefly  
know

Those truths wherewith all human kind should  
glow ?

The fane Mahommedan, the saintly shrine,  
Mid countless millions still profanely shine ?  
Whilst genuine mercy, won by Jesus' blood,  
By them is neither prized nor understood ?  
Through thee we, favour'd, drink of Wisdom's  
streams ;

Whilst they repose in brutalizing dreams ;

Dreams, like the gossamer, on air-upborne,  
Whose flimsy threads by every wind are torn.

If ye survey the chance-begotten lores  
That foster ignorance, on other shores,  
Save soul-debasing creeds, what else is seen ?  
Impostures knavish of enticing mien,  
Pompous futilities, and baseless things,  
Unbless'd by Wisdom's sanctifying wings ?  
No truths persuade, no certainties invite,  
The strayed no Revelation guides aright :  
Infuriate bigotry the spirit chills,  
And apathy to all, but self, instils.  
Far led by specious codes perception strays,  
Nor heeds its distance from severer ways :  
Headlong it wanders, with untutor'd pace,  
And, unconverted, hates the work of grace.  
Shorn of its power, the intellectual pride,  
Less fit the truth to know than error hide,  
For virtue substitutes external show,  
For reverence feigns an artificial glow ;

Instead of lamb-like peace without alloy,  
Seraphic hope, and everlasting joy,  
Trifles of time and sense insatiate grasps,  
And for reality a shadow clasps.

Oh, 'Lord our Righteousness,' beyond all praise,  
Wise and unsearchable in all thy ways,  
Whose word, and will, and mercy could transmute  
To 'bread of life' each wrathful attribute,  
When shall the tendrils of ONE PARENT VINE  
The world encircle, every land entwine?  
Earth's folded kindreds, when, restored to health,  
In faith confederate, form ONE COMMONWEALTH?  
Thy certain oath, to no one race confined,  
Truth, hope, salvation, proffers to mankind.  
'SHEPHERD OF SOULS,' man's e'er-enduring friend,  
Of love the source, the centre, and the end;  
Sole Fount of Knowledge, in all breasts engraft  
Thy cleansing word,—oh, speed thy 'polish'd shaft!'  
Lead on to Bethlehem, each heart unbend  
To Christian discipline, with grace befriended!

The tenor of thy laws let reason scan,  
Their self-apparent truths apply to man :  
And when the unlicensed, weak, unstable soul  
Rebellion adds to sin, oh, make her whole !

Entrench'd in prejudice, yet sophists say,  
' Why haste the progress of Christ's wider sway ?  
Why from deceptive haze man's mind release ?  
Why ope to heathen realms the gates of peace ?  
Oh, void of counsel, enemies to light,  
Zealous for sin and death's e'erlasting night.  
Who eyes have yet to see, and ears to hear,  
Without or seeing eye, or audient ear,  
Cease your unhallow'd course ; no more retard,  
With circumscribing arts, God's high regard !  
' Go forth,' Messiah cries, ' my Gospel preach,  
To every soul in habitable reach.'  
Raise every valley, cover every hill,  
And earth's whole space with fruitful blossoms fill !  
Oh ! that, as spreads the wide immeasured sea,  
May Christ's pure waters universal be !

Oh ! may, the same as day's refulgent orb,  
His mighty glories meaner lights absorb !

Severe the task, but godly is the aim,  
That would from error infidels reclaim.  
And brave is he, who, at religion's call,  
Can leave his kindred, country, friends, and all  
To tread, with way-worn feet, barbaric soils,  
To free their hordes from Superstition's toils ;  
To trace the midnight brake, the dark defile,  
And in the face of death and danger smile ;  
To climb the precipice by lightning rent ;  
To dare the sand's indefinite extent ;  
To stand exposed, midst culminating beams :  
To ford the eddies of impetuous streams ;  
To war with beasts, and every step dispute :  
To cope with man insensate as the brute ;  
Oft without place to rest the aching head,  
While, from the scorching waste revolts the  
tread ;

More than these perils must that man endure,  
Who of their blindness heathen tribes would cure.  
And yet, where courage takes the better side,  
In deserts vast, midst torrents foaming wide,  
Faith is the antidote, and God the guide.

In vain her arts inglorious ease employs,  
To fix his mind on perishable toys ;  
Threatens with danger, and recalls, the while,  
The joys of home, that might his hours beguile,  
The secular delights of quiet life,  
The plumed honours of ambitious strife ;  
Nor him from constancy shall aught allure,  
Who looks to future state, with conscience pure :  
Him nor the lurking Syrtes of the main,  
Nor tropic suns, that parch Nigritia's plain ;  
Him nor the monsters of Gaora's tide,  
Nor prowling beasts, that roam Saharah wide ;  
Nor him the bigotry of Maurish foes  
Can awe, who on the holy errand goes.

The Christian nought, in earth or heaven, fears,  
Save that great God, whose hand in both appears ;  
Assured that each the selfsame glance pervades.  
Nor virtue leaves to faint in dreary glades ;  
That, wheresoe'r his devious wanderings go,  
ETERNAL GOODNESS will unceasing flow.  
Zealous he grasps the apostolic rod,  
Breathing good-will to men, approved of God.

No cumbrous instruments of death he bears,  
God's temper'd armour for defence he wears.  
Truth round his loins her spotless cincture throws ;  
His manly breast with virtue's cuirass glows ;  
His stedfast feet Peace nerves with Gospel balms,  
Repay's him for fatigue, his sorrow calms.  
Faith's adamant shield all darts defies ;  
Upon his head Salvation's helmet lies :  
Before him lambent plays the Spirit's sword,  
Flashing ineffable the Living Word ;  
' Hope,' not ' deferr'd,' now ardent fans the flame,  
Elevates his brow, and dilates his frame.



A sense devout refines his earthly leaven,  
And points his thoughts, his words, his acts to  
    Héaven.

Obedient feelings self-controul commend :  
The BIBLE is his solace and his friend.  
For ever musing on the holy book,  
His thirsting soul imbibes its flowing brook.  
To this he flees, in every saddening hour,  
For quickening strength, for renovated power :  
From this each talent to improve he learns.  
Valuing as nought life's frivolous concerns.  
Apparell'd thus, in everlasting arms,  
And panoply complete, what fear alarms ?  
Whate'er betides, his firm unfetter'd soul  
Reposes tranquil on its central whole !  
He hastes to fertilize some barren shore,  
To spread the light, which shineth more and more,  
The brightest day, where darkness reign'd before ;  
To break its chains, redress the oppressor's  
    wrong,  
And, out of weakness, make the oppressed strong.

In Christian ligaments he fain would bind  
Some wretched portion of his fellow-kind.  
Fain would he teach them, how to die, to live,  
And to their days some happy moments give :  
No less resolved to practise than to preach,  
And callous hearts, by GOOD EXAMPLE, reach.

When firm to act, to counsel, to reform, .  
What will not man of energy perform ?  
' If Jesus for a world could sinless bleed,  
Shall I,' he cries, ' one flock neglect to feed ?  
If, mid Sahárah's desolated waste,  
O'er which the traveller hies with sickening haste,  
The isolate Oasis verdure wear /  
And for his parched lip cool draughts prepare, —  
If, in the rocky crags of mountain tops,  
Nepenthes yield their pure refreshing drops,  
Shall no retreat, no little Zoar, bless  
The children of this howling wilderness ?  
A shepherd make me to these scatter'd sheep !  
No longer let them sleep perpetual sleep !

Oh God! but grant thou this, I humbly ask,  
And urge my flesh and spirit to the task!  
God smiles benignly on the good man's views,  
And robes his mission in enchanting hues;  
His potent Hand directs, His Promise cheers,  
His fostering Grace sustains, His Love unceasing  
steers!

END OF THE POEM.

**A P P E N D I X**

*TO*

**C H R I S T I A N I T Y.**



## A P P E N D I X,

No. 1. — Note 5. page 6—.

### *The Sun of Hearts.*

WHOEVER, possessed of a Christian spirit, contemplates the rising or the setting sun, must have his attention irresistibly excited to a still brighter sun, “the Sun of Righteousness,” that illumines his soul, and imparts to it all its graces. But, between the two, he promptly marks this difference, — the one, after performing his allotted course to the end of time, will vanish altogether from the firmament, to be seen no more; the other, instead of sustaining any diminution of lustre, or setting at any period, will be the sole fountain of light and heat, throughout an endless eternity. Ancient philosophers have called the sun the heart of the microcosm: modern ones term the heart the sun of the microcosm. Now God is not only the Sun of hearts, or souls, but the Sun of suns, the Light of the whole world, that dispels the darkness of ignorance and superstition, showing clearly his will, and the way of salvation; or, as Isaiah xlii, 7. expresses it, “To open

the blind eyes; to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." In the beams of his grace, the Christian believer experiences the only true light, adhering to him, as the great centre and pervading essence of all things, and reflecting his rays in all those affectionate and dutiful regards which become him as God's highly favoured and immortal creature. As there is but one sun in our planetary system, so there is but one true God, who, like the sun, in one respect, is the fountain of light and life, but infinitely superior to the sun, as giving the light of the understanding, and the life of the soul. If we pursue this analogy, we may compare the two great principles of human action—the love of God, and self-love, or rather self-will—the former to the attracting power of the Sun of souls, and the latter to the projectile power of the soul itself. By a due obedience to these powers, the reasonable creature moves in a proper orbit with respect to God, in the same manner as, by similar forces, the planets move in their proper orbits with respect to the sun. But here the analogy ends. The sun emits his beams solely by day, and in only one hemisphere at a time. God is ever shining on the universe at once, through the whole human horizon, upon all alike—the believer and the infidel, the good and the evil, the just and the unjust. The expression 'Sun of Hearts' is strictly borne out by the Scriptures, both old and new. In Psalm lxxxiv, 11. the Lord God is styled "a sun and a shield;" and in Malachi iv, 2. "the Sun of Righteousness." In 2 Corinthians, iv, 6. the same idea is kept up, but particularly in Revelations

i, 16. where the countenance of the Son of Man is described to be “as the sun shineth in his strength.” Sunday, therefore, is properly so called; for, on this day God finished the creation of the world; and on the same day Jesus Christ, our Saviour, rose from the dead, as the Light, or Sun of the world. How earnestly, then, should every Christian, while he seeks to derive from the glorious Gospel of Christ the highest personal benefit, desire that it may be diffused over the face of the earth! that, as the sun in the heavens visits in his course all parts of the globe, the whole of the rational world may be enlightened with “The Sun of Righteousness!”

No. 2.—Note 6. page 6—.

### *Guiding light.*

This is a ray of light emanating from the Eternal Being himself, “the brightness of his glory” (see Hebrews i, 3.); or “the true light which lighteth every one that cometh into the world.” John i, 9. When deprived of this light, “we grope for the wall like the blind, and as if we had no eyes: we stumble at the noon-day as in the night.” Isaiah lix, 10. See also John viii, 12. xii, 46. and Psalm xxxvi, 9. Christ is this true light, the light of truth, and the fountain of real wisdom. Without him all would be darkness (see 1 John i, 5. John xi, 9, 10. 35, 36. 46. Ephesians v, 8. 14.); and “God is the Lord who hath shewed us light.” Psalm



cxviii, 27. Possessed as we are of this light in a Christian land, how anxious ought we to be to realise the apostolic declaration (1 Thessalonians v, 5, 6.), "We are not of the night, nor of darkness: therefore let us not sleep, as do others."—"What we call darkness and obscurity, in divine things," says the celebrated Dr. John Owen, "is nothing else than their celestial glory and splendour striking on our feeble eyes, the rays of which we are unable, in this evanescent life, to bear. Hence God himself, who is light, and 'in whom is no darkness at all,' and 'who clotheth himself with light as with a garment,' in respect of us is said to have made 'darkness his pavilion,' although without his light we can do nothing."

No. 3.—Note 11. page 7—.

### *Verdant fields.*

The references to vegetables and trees, in the Holy Scriptures, are frequent and striking; particularly as to the Tree of Life, in the new paradise of God. See Revelations xxii, 2. Isaiah alludes to Trees of Righteousness, the planting of the Lord, that he might be glorified, lxi, 3. A man thus transformed is well depicted, Psalm i, 3.; and it seems likely, that these passages allude both to the Tree of Life and Trees of Righteousness: "As the days of a tree are the days of my people:" or, in other words, as the days of the Tree of Life are the days of

those (my people) who are Trees of Righteousness, or Christians indeed, in whom there is no guile. In Ecclesiasticus xiv, 18. there is the following beautiful comparison of mankind with the leaves of a tree: "As of the green leaves on a thick tree, some fall and some grow, so is the generation of flesh and blood: one cometh to an end, and another is born." Which comparison would seem to point, not merely at this natural birth and death of man, but, to his spiritual regeneration and immortal destiny. The harvest of mankind, wherein some will be gathered into barns, and others burnt as tares, by the angels, is more than once spoken of by our Blessed Saviour; see Matthew xiii, 24. to 30. : in which chapter also are the interesting parables of the sower and the seed, and of the mustard-seed, which all bear on the subject of this note. In the same gospel, iii, 10. it is stated, "that every tree which bringeth forth not good fruit is hewn down and cast into the fire:" whence it is evident that it is our duty to "make the tree good and his fruit good: for the tree is known by his fruit." Same, ix, 33. Happy are they whose "fields are," in the emphatic words of Jesus, "white already to harvest." (John iv, 35.) Jude 12. in a contrary sense, speaks of those who behave not, as "trees whose fruit withereth; without fruit, twice dead, plucked up by the roots."

No. 4. — Note 12. page 7—.

*God erst was, and is.*

That an Almighty Cause existed, before nature existed, what rational being can doubt? We daily see effects arising from causes; and who, that looks throughout creation and all its attendant wonders and blessings, can refer them to any but a pre-existent, all-powerful, and infinitely wise Being, without beginning, and endless in duration, and yet the beginning and end of all things? The definition, therefore, of God by one of our old poets was perfectly correct, when he described him as

“ End and beginning of each thing that grows,  
Whose self no end nor yet beginning knows:”

agreeably to Isaiah xli, 4. “I, the Lord, the first and the last; I am he;” and, Revelations xxii, 13. wherein he styles himself “Alpha and Omega, the beginning and the end, the first and the last.”<sup>1</sup> The Scriptures, indeed, teem with the important truth, that God is

“ a Deity.

Which has for ever been, and must for ever be.”

The name of Jehovah imports a necessary or self-existent being, a fact most energetically illustrated by Deuteronomy xxxii, 40. “For I lift up my hand to heaven and

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<sup>1</sup> An inscription to this purport was found by Mr. Legh on some ancient ruins at Dondour, in Upper Egypt, thus:

**A + Ω.**

say, I live for ever;" and by Isaiah xliii, 10, 13. "I am he: before me there was no God formed, neither shall there be after me. Yea, before to-day was, I am he. My name is from everlasting." See also Hebrews vii, 2. In the Shastre the same mysterious personage is represented as "like a perfect sphere, without beginning or end;" and Thales, the ancient philosopher, being asked, "Quid esset Deus?" replied: "Quod caret initio et fine," which author, in another passage, calls God "The most ancient of all things, for he is unbegotten." A Scotch proverb exemplifies nearly the same sentiment: "All things have a begining, God excepted." And a famous inscription on a temple at Sais, preserved by Plutarch, records of God: "I am what I am, what I always have been, what I always shall be. No mortal man has ever lifted up the lappet of my shoe;" or, as translated by another author, "my veil has no mortal ever drawn aside." A similar idea occurs in the Indian laws: "Whatever has been is he, whatever is is he, whatever will be is he." St. Augustin, in his 'Confessions,' finely observes of the Deity, "Thou art infinitely great, infinitely good, merciful. Thy beauty is incomparable, thy might irresistible, thy power unbounded. Ever in action, ever at rest, thou upholdest, thou fillest, thou preservest the universe. Thou lovest without passion, thou art jealous without pain. Thou changest thy operations, but never thy designs. But what am I saying, oh my God, and what can any one say unto thee?" According to Parkhurst, 'I am' means a being who exists necessarily, or as expressed in Exodus iii, 14.: "I am that I

am," or "the High and Lofty One who inhabiteth eternity." It is worthy of remark, that the single word Jehovah is composed of three tenses of the verb To be, united by a sublime combination. Havah signifies he was, hovah, he is, and je, the future, or he will be—an observation confirmed by Menasseh Ben Israel, who states, that the letters of which the word Jehovah consists may be variously arranged, so as to form twelve different words, all signifying to be. Lyons in his 'Theological Hebrew Grammar,' a valuable work not long since published, makes some curious remarks respecting the word yoh, the appellation of God before the Creation, which in Hebrew comprises only two letters. "From the shape, sound, and power of these two letters," he says, "we comprehend an eternal existence; the first, as the mark of a centre without beginning or end, being the first emblem of eternity; the latter, whose sound is no other than the respiration of the lungs, being the representation of life. Hence is derived a true and only knowledge of the Deity, an eternal existence without beginning or end. By doubling each of these letters, we have both the past and the future, or, he was, is, and will be, all three being one and the same, as comprehended in the four letters, yod, he, vau, he,—forming altogether that incommunicable name Jehovah." He further mentions, that from the shape of these letters the whole alphabet is formed, in every letter, vowel, or point, of which an allusion to eternity is contained. "Here," he adds, "we are continually admonished of our dependence on an Almighty and Eternal Being." Bythner in his 'Lyra Prophetica Davidis

Regis,' speaking of the word Jehovah, as applied in Exodus iii, 14. (before quoted), observes, ' Futurum juxta hujus linguæ consuetudinem rem perpetuam significat; continet enim rationes præteriti et præsentis.'

The following quotation from Akenside's 'Pleasures of Imagination' is peculiarly appropriate with reference to the words in the text:

" Ere the radiant sun  
 Sprung from the east, or, midst the vault of night,  
 The moon suspended her serener lamp;  
 Ere mountains, woods, or streams, adorn'd the globe,  
 Or wisdom taught the sons of man her love;  
 Then lived the Almighty One; then, deep retired,  
 In his unfathom'd essence, view'd the forms,  
 The forms external of created things,  
 The mountains, woods, and streams, the rolling globe,  
 And wisdom's mien celestial. From the first  
 Of days on them his love divine he fix'd,  
 His admiration, till, in time complete,  
 What he admired and loved, his vital smile  
 Unfolded into being. Hence the breath of life,  
 Of life informing each organic frame;  
 Hence the green earth and wild resounding waves;  
 Hence light and shade, alternate warmth and cold,  
 And clear autumnal skies, and vernal showers,  
 And all the fair varieties of things!"

The Edda, in a like spirit, states that "before the heaven and the earth existed, God lived already with the giants." The Voluspa, a poem comprising an abstract of the northern mythology, which preceded the Edda in antiquity, beautifully pursues the like strain of imagination:—"In the

day-spring of the ages there was neither sea, nor shore, nor refreshing breezes. There was neither earth below, nor heaven above, to be distinguished. The whole was only one vast abyss, without herb and without seeds. The sun had then no palace; the stars knew not their dwelling-places; the moon was ignorant of her power." In short, "before the breath of life inspired our first progenitor, before the mountains were brought forth, or the soil of the earth was formed, before the rivers flowed, and the ocean filled the spacious cavities of the earth, from everlasting there was God!" (which words bear a striking similarity to Psalm xc, 2.: "Before the mountains were brought forth, or ever the earth and the world were made, thou art God from everlasting, and world without end.")

"The first and only potentate, who holds immortality, life, and existence in himself, whose wisdom, goodness, and power, were without a beginning, the same in the past eternity, and will be the same without end." Bourn, in his 'Discourses on the Evidences of Natural Religion and Christian Revelation,' published in 1760, carrying his thoughts still higher, conceived that there was another world before the present one, on the ground that the infinitely wise, benevolent, and merciful Deity, could not be eternally inactive before he began to create this world. "Infinite power, wisdom, and goodness," he says, "must be active, or not be at all." For scriptural declarations on the subject of this note, see, besides the passages already referred to, Proverbs viii, 22—31. Isaiah xlv, 6. xlviii, 12. Daniel vii, 9, 13, 22. Habakkuk i, 12. 2 Esdras vi, 1—6.

(which closely resembles the extract from Akenside<sup>\*</sup> before quoted.) Colossians i, 17. Revelations i, 4. 8. 11. 17, 18. ii, 8. iv, 8. xi, 17. xvi, 5. xxi, 6. also Blair's 'Sermons,' iii, 364—367. Ovid's celebrated passage, "Ante mare aut tellus," &c. may be likewise cited, in proof of the great similarity of opinion held, as to the pre-existence of God, by various authors, both sacred and profane. God himself is the cause of causes, though he himself is without a cause, the whole of which is wrought by him, from their beginning to their end. From these united authorities, especially the sacred ones, we may clearly infer the eternity of God, the relation in which he stands to his servants, and the feelings which the contemplation of his being our sole refuge and everlasting dwelling-place ought to excite in our minds. It is also clear that the existence of God never had a beginning, and will never have an end, whilst, like his existence, his "mercy is from everlasting to everlasting upon them that fear him."—"My salvation," he declares, "shall be for ever, and my righteousness shall not be abolished." What a cheering declaration! But to his adversaries (what a dreadful thought!) his sentence is "eternal judgment and everlasting destruction."

No. 5.—Note 13. page 7—.

• *Elohim.*

This solemn word undeniably refers to the Trinity, as will be seen in the following authorities. Hughes, in his




'Analytical Exposition of Genesis,' (published in 1672, and of some rarity) observes on this word, that "it is a word plural, yet joined with a singular verb. It notes the Almighty, and is a name of power. Sometimes we have Eloah and El in the singular number. Some gather from this the Trinity of persons, or relations, in the Godhead. So sometimes is God called creator. Ecclesiastes xii, 1. Isaiah liv, 8. It is true there are three that bear witness in heaven, the Father, the Word, and the Holy Ghost, and these three are  $\tau\delta\ \epsilon\iota\varsigma$ , and every one createth:—the Father, (Ephesians iii, 9.) the Son, (Colossians i, 16.) the Spirit, (Psalm xxiii, 6.) But the plural especially notes majesty." The same author in his remarks on i, 26. speaking of the words "Let us make," observes: "In truth, comparing one Scripture with another, the Father, Son, and Spirit are in consultation here, and no other but God in Trinity of persons can be understood; which appears by this, that all here being equally workers, all must be the same God, for no creatures are called upon to contrive or expedite it. If it be replied, the plural number takes in all as well as the number of three, it is answered it doth so; but when God hath determined a plurality to three, it is time then to settle and be certain that there are no more. Matthew xxviii, 18. 1 John v, 7." In another passage he states still more strongly that "God hath made himself known in Trinity of relation, as well as Trinity of being, from the beginning." In the Concordance of Trommius, it appears that the Septuagint translators rendered Elohim by  $\Theta\epsilon\omicron\iota$ , gods, about one hundred and eighty times. Parkhurst

attaches the same meaning as Hughes to the plural termination of the word, in defence of the Trinity, which Wakefield, in his memoirs of himself, ridicules; but this is not wonderful in one who denied the pre-existence of Christ before his conception by the Virgin Mary, in defiance of the declaration, John viii, 58.: "Before Abraham was, I am," and the same Gospel x, 30. xvii, 11.: "I and my Father are one;" and the use of the word we, as applied to both, same Gospel xiv, 23. Hutchinson, another eminent scholar, defines the word as signifying strength, power, and the covenants, or ever-blessed Trinity, being one God, Jehovah. In the Hebrew Antiquities of Josephus, as translated into Latin, if the passage be not interpolated, as some have fancied, though it be in many old copies, there is a clear allusion to 1 John v, 8.: "Et Spiritus est qui testificatur, quia Christus est veritas, quia tres sunt qui testimonium dant: Spiritus, Aqua, et Sanguis, et tres unum sunt." Whitaker, in his 'Origin of Arianism,' produces strong evidence as to the belief of the Jews in a third person in the Godhead, and his divinity. Others have supposed that the word of Jehovah and the habitation of Jehovah, as mentioned by the Jewish Targumists, refer to a Trinity in the Godhead; and that the three first Sephiroth, or Emanations, Minds, or Sprits of the Jewish Cabbala, denote the three persons composing the Trinity, and the seven inferior ones his attributes, &c. The Sepher Zohar, one of the cabbalistic books, contains many allusions to the same doctrine; and a Jewish expounder of the Bible, on cabbalistic principles, has deduced the mys-

teries of the Christian faith, even from the first four words of Genesis, ch. i.—“In the beginning of,” or bereshith, which word, divided in two, becomes bar-ashith, I will appoint, or set up, or place the son. The word bar also signifies grain or bread-corn, which, without overstraining the sense, may be made to refer to Jesus Christ or the living bread, as he has declared himself to be; and it is further observable that the appellation given to bread-corn has been distinguished by three names, adapted to the three different states of man. Before his Fall he was to subsist on the produce of the tree of Paradise, made into bread, called dagan, or from the garden: from the Fall to the advent of Messiah, bread, made from grain, was to be called chitta, or sin; and since the advent, the bread of the faithful is properly denominated bar, or the incarnate Son of God. The same expounder, on similar principles, by considering the initials of this word as the initials of six words, and substituting for each letter successively a word beginning with that letter, produced the following sets of words:—

1. The Son, the Spirit, the Father, their Trinity, perfect Unity;—
2. The Son, the Spirit, the Father, ye shall equally worship their Trinity;—
3. Ye shall worship my first-born, my first, whose name is Jesus;—
4. When the master shall come, whose name is Jesus, ye shall worship;—
5. I will choose a virgin worthy to bring forth Jesus, and ye shall call her blessed; and
6. I will hide myself in cake baked with coals, for ye shall eat Jesus, my body.—Allen’s ‘Account of the Jews,’ 91, 92. The annexed quotations from the Zohar (the book before men-

tioned) still further show the Jewish belief of a plurality, or Trinity, in the Divine Being. "Jehovah, our God, Jehovah: there are three degrees with respect to this sublime mystery. In the beginning God or Elohim created."—"There is a Unity which is called Jehovah, the first, our God, Jehovah; behold! they are all one, and therefore called one. Lo! these three names are as one; and, although we call them one, and they are one, but by the revelation of the Holy Spirit it is made known, and they are by the sight of the eye to be known, that these three are one, and this is the mystery of the voice that is heard; the voice is one; and these are three things, fire, and wind, and water, and they are all one in the mystery of the voice, and they are but one: so here, Jehovah, our God, Jehovah, these three modes, forms, or things, are one." The ancient Jews, according to Maurice's 'Indian Antiquities,' vol. i. 1. were accustomed to designate the ineffable name of Jehovah by three jods and a kametz or point under, surrounded by

a circle, thus:  in which representation the three

jods denote the three hypostases or persons in the divine essence; and the circle around, with the point under, the essential unity common to the three hypostases, a symbol to be found in the writings of the younger Buxton, and preserved in the 'Œdipus Egyptiacus' of Athanasius Kircher. In Hebrew the word Elohim means angels as well as gods. Chateaubriand, in his 'Beauties of Christianity,' conceives that there is an allusion to the Trinity, where Moses descends from Sinai with the two tables, on

supplying the words, thy Gods, after Jehovah, just before the first commandment, and in the second, third, fourth, and fifth commandments, which words he states are omitted in every version, and which he thus explains in a note: "Elohe is the plural masculine of Elohim, God, Judge. We frequently meet with it thus in the plural in the Bible, while the verb, the pronoun, and the adjective remain in the singular. In Genesis, ch. i. we read Elohe-bara, the Gods created, singular; and it is impossible to understand any other than three persons, for if two had been meant, Elohim would be in the dual." The three principles of the Chaldean theology have the like signification, and to these principles, or the Triune God, the inscription refers on the famous medal found in Siberia, now in the Imperial Cabinet at Petersburg. The scriptural passages to which I would refer the reader for *proofs* of the Trinity, are the following:—three repetitions of Lord, Numbers vi, 24—26.: three Holies, Isaiah vi, 3., which is repeated in Revelations iv, 8.: three addresses to Lord, Daniel ix, 19., which prophet was accustomed to pray three times a day, (perhaps to the Father, Son, and Spirit,) as did David, and as the Brahmins now do at the same times, namely, sunrise, noon, and sunset. The Trinity is expressly mentioned in John xv, 26. 1 Corinthians xii, 3—6. 2 Corinthians ii, 21, 22. 1 Timothy iii, 16. 1 John iv, 2. v, 7, 8. Unity of the Father and Son, John x, 30. 38. xiv, 8—11. 20. xv, 23. xvi, 32. xvii, 10, 11. 21. Titus ii, 13. 1 John xi, 22, 23. 2 John 9. Relationship of the Father and Son, "who is my fellow, saith the Lord

of hosts," Zechariah xiii, 7. 1 John iv, 15. Unity of the Father and Holy Ghost, Acts v, 3, 4. Blasphemy of the Holy Ghost reprov'd, Matthew xii, 31, 32. Mark iii, 28, 29. Holy Ghost spoken of as He and Him, John xiv, 16, 17. 26. As proceeding from the Father, John xv, 26. Luke xii, 10. Necessity of believing both the Father and Son, John iii, 36. v, 23. In Revelations xx, testimony given by the Father (13), by the Son (16), and by the Holy Ghost (17). These passages may suffice to prove a Trinity in Unity and Unity in Trinity, and why should we doubt it? In Matthew xxviii, 19. there is proof enough alone, were there no other. Here the command to preach the Gospel runs, not in the names, but the name (in the singular number) of the Father, the Son, and the Holy Ghost, which, in the most unequivocal manner, shows that the authority of all three is the same, their power equal, their persons undivided, and their glory one, whilst other passages render it evident that these three have been, are, and will be one God, Trinity in Unity, and Unity in Trinity, from everlasting to everlasting. The distinct personality of the sacred three, though they are all but one, and their concurrent offices, are displayed in St. Paul's benediction in 2 Corinthians xiii, 14. 1 John v, 7. In Romans ix, 5. and John iii, 31. Christ is positively declared to be God, in the most eminent sense. On surveying these authorities in behalf of the Trinity, it is impossible to refrain from wondering how the Unitarians can disbelieve this characterising principle of Christianity. The principal texts to which they resort, in defence of their peculiar

opinions, are Exodus xx, 3. Isaiah xliv, 6. Matthew vii, 21. John iv, 23, 24. xiv, 28. 1 Corinthians viii, 5. (though the very next verse identifies the Father and Son in divinity and power) xi, 3. xv, 21. 1 Timothy iv, 10. These texts, if attentively considered, do not in the least weaken the doctrine of the Trinity, but, on the contrary, support it. After all, disputation concerning the manner of the distinction, the manner of the union, the manner of the generation, and the manner of the procession, is needless and fruitless : because, if we possess divine authority for this doctrine, as we undoubtedly do, it is quite sufficient. God has been pleased to reveal this fact, and it is man's duty to believe it, without insisting upon an apprehension of the mode in this his present transitory state. In another world he will most assuredly be taught how to understand it. In the mean time, until we know what constitutes identity and diversity even in created things, it must be the extreme of arrogance to expect to know the manner of the existence of an infinitely wise and all-powerful God. Christ bears testimony to three manifestations of God, but does not exclude various modes of his manifestations. If, then, we are unable to comprehend what is God, how much less are we able to comprehend the nature of his manifestations or essences? Shall we deny a fact, because we cannot comprehend the principles on which it is founded? Forbid it, great God! Let us ever reverence thee in all thy manifestations for thy power, and adore thee for thy love! The Shastre, chap. i., although a heathen work, thus reproves this arrogance: "Thou shalt not make

inquiry into the essence and nature of the existence of the Eternal One, or the One that ever was, nor, by what laws he governs. An inquiry into either is vain and criminal. It is enough that day by day and night by night thou seest in his works his wisdom, his power, and his mercy. Benefit thereby!" Although this note is already, perhaps, much too long, yet on such a topic the Christian reader may not dislike to see what features of allusion to a Trinity are discoverable among the heathen nations of antiquity. Of the Jewish and Chaldean notions in this respect, I have before furnished some proofs. To proceed then to the Egyptians, who, in all likelihood, derived the idea from the Jews in their captivity:—That they were conscious of a triple relationship in the Deity appears clearly from the globe, serpent, and wings, so frequently to be seen on the remains of their temples in Upper Egypt; the first, according to Dr. Stukely and Dr. Maurice, indicating that the Divine Nature is without beginning or end; the second, his word; and the last, his spirit. The Triple Mithra of the Persians, and the Numen Triplex of Japan, have the like signification. The noted oracle of Serapis proclaimed that, "In the beginning was God, the Word, and the Spirit: all three were produced together and unite in one." In the Hindoo theology the same notion presents undeniable marks of existence, the Supreme Deity being endowed by it with three attributes, and invested with a thréefold form, severally called Brahma, Vishnú, and Siva; and the junction of the three rivers, Ganges, Jumna, and Sarasattee, are considered as emblems of



this mystic union. In the cavern of Elephanta there is a stupendous representation of this triple deity. Even to this day, the Gentoos entertain a peculiar veneration for the numerals one and three, which the Mahommedans also have generally adopted. The belief passed into Greece through Pythagoras, with a sacred respect for odd numbers; and subsequently to the Romans, who, like the Greeks, had a great predilection for the number three, (Virgil especially remarks, *Ecl. viii, 75.*: “Numero Deus impare gaudet”) as had the Druids, who frequently surrounded their temples with a treble ditch, and many of whose mysteries, according to Mr. Hutchinson, were founded on the mysterious Elohim. A trinity of divine hypostases is plainly discernible in the writings of Numenius, Parmenides, and Plato. In the greater Eleusinian mysteries three grand principles were taught. In the Circus Major at Rome there is a Greek inscription to the Mighty God, the Begotten of God, and Apollo, or the Spirit. To descend to later times:—In a MS. copy of the Edda or Scandinavian Mythology, preserved at Upsala in Sweden, is a rude drawing of three persons crowned, sitting each on a throne, resembling the Roman Catholic pictures of the Trinity. In the Voluspa the same is thus alluded to: “One they named Was, and Being next, the third shall be;” which is similar to Revelations iv, 8. The vision of Gylfe, a part of the Edda, confirms the Scandinavian belief in the same tenet. The Goths held a like belief, as did the Mogul Indians, who recognised in the Deity a triple power, and the Tibetians. The South Americans have had their

Tanga Tanga or three in one ; and the supreme deities of Otaheite, even before its conversion to Christianity, were indicative of the Father, God in the Son, and the Bird or Spirit. In fact man himself contains emblems of the Trinity. St. Bernard points out one in the understanding, namely, memory, intelligence, and will ; the first resembling the Father, the second the Son, and the third the Holy Ghost. Bossuet fancied that he discovered an image of the Trinity in the human soul, namely, the mind, thought, or intelligence, and the fruits of both, altogether composing one and the same existence. Chateaubriand terms this a beautiful illustration of Genesis i, 26.: " Let us make man." Spurzheim also views man as a triple being, in his corporeal, sensitive, and intelligent capacities ; the proper phenomenon of the first being irritability, of the second sensibility, and of the third rationality,—which may be better defined by the simpler words, body, soul, and spirit. Another author, but I have not noted his name, perceives three principles in man ; first, mere animal life ; secondly, instinct ; and thirdly, the soul or spirit. Bishop Horsley, states, in a sermon before the Humane Society, that human life is undeniably a compound of three principles,—intelligence, perception, and vegetation.. Milton, in his *Paradise Lost* ix, 113., had a more accurate notion of this triple principle, when he spoke

" Of growth, sense, reason, all summ'd up in man."

Three different kinds of organization likewise are employed in assimilating the food to the purposes of life, which are

independent of each other, and yet connected. In perfect animals, it is moreover observable, that there are three vital powers, each having an existence separate from the others, yet so united with each other, that none can exist long distinctly from the rest. These are the sensorial, nervous, and muscular powers. Even nature is not without her analogies on this point. In the sun, Chateaubriand imagines an emblem of the Trinity, in consequence of its rising, glowing at its zenith, and setting throughout the world at every moment of the day : (in one part, to apply the remark of a poet, "daylight sojourns. till " in another part, "to-morrow rise,") by which it emits at once a triple splendour, or three lights at the same time, from one single substance. It is not a little striking, in favour of this comparison, that Elohim was one of the ancient titles of the sun. Golberg, in his 'Travels through Africa,' remarks, that he often witnessed the partiality of nature for ternary arrangements or combinations, especially in the waves upon the sea-shore. The next analogy I would notice is derived from music, of a relationship between which and the mystery of the Deity the ancients were not unconscious. Pythagoras, who, with his disciples, used to swear by a trigon as by a divinity, asserted that God was number and harmony ; meaning, doubtless, that there are certain properties in both symbolical of the Divinity. It will be found, on making the experiment, that every musical sound is made up of three component parts or harmonies, blending ultimately in one, which are peculiarly audible, either in the tolling of a great bell, by striking one of the low notes of a piano, or, sounding

the lowest string of a violoncello. Indeed, every one must know, who has studied harmony, that the third and the fifth tones are necessary emanations from the key note. It is certain, whatever we may make of the principle, that the compass of all harmony can afford us no more than three sounds in concord, though they may be multiplied by repetitions, and these three finally constitute but one sound. Whilst, then, we are charmed with the solemn music of the organ, let us exalt our minds to the contemplation and adoration of that Power from whom all harmony proceeds, and in whom it will end ! Peter Lombard, Bishop of Rome, thus compares the three proportions of a syllogism with the Trinity, the one being but one truth, as the other constitutes but one essence. "The major represents the Father, the minor the Son, and the conclusion the Holy Ghost." Dr. Johnson with more reverence says : "The three persons in the Godhead are three in one sense and one in another,—we cannot tell how, and that is the mystery."

No. 6.—Note 16. page 8—.

*The elements.*

By the word elements, I do not mean air, earth, fire, and water, which doctrine is exploded by modern philosophy,—but the original principle, or principles, if more than one, from which they were composed, and which may some day prove to be hydrogen or oxygen, or both united. The Egyptian and many other ancient philosophers thought that

there was at first only one element, the different chemical, as well as mechanical, forms of which were the same in essence, and solely owing to the various modifications of it by the great Creator of all things. Spenser adopted this sentiment, and carried it so far as to recognise only one substance in the world, of which even the soul, in his opinion, was but a transient modification. Newton conceived that originally there was but one elemental principle. Sir Humphry Davy, though he does not adopt the grand idea of the ancients, which has been termed sublime generalization, declares that all the varieties of material substances may be resolved into a comparatively small number of bodies, which, as they are not capable of being decomposed, may be considered, in the present state of chemical knowledge, as elements. The Mosaic account might induce us to imagine that the original element was water, did not scientific experiments teach us that water is not a simple element, but composed of hydrogen, oxygen, and caloric. The Hindoos and Mahomedans still believe, as did the ancients, that water gave life to all things. With respect to the various theories brought forward by philosophers of the formation of the earth, what Cicero says may well be applied to them: "*Nihil tam absurdum dici potest quod non dicatur ab aliquo philosophorum.*" Philosophers therefore may dream, and academies invent systems on this matter: but it is by faith alone, not by the wisdom of man, which is foolishness with God, that we can understand creation. Consequently, as far as he thought expedient, it is revealed by him, or as it

is expressed in Hebrews xi. 3.: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear:" a passage that seems altogether at variance with the doctrine of a primæval element, since, if "the things which are seen were *not* made of things which do appear," the clear inference must be, that those things had an origin impossible to be explained by human philosophy. That origin was divine, as will be amply shown in the note following. But the philosopher so often directs his attention to what he terms nature, that he at last ascribes to this term an active existence, when he ought to attribute her operations solely to the being and agency of Him, who first created nature and natural things, by whose wisdom alone they subsist.

No. 7.—Note 17. page 8—.

### *Forming Word.*

It may be right to inquire, before I manifest that the worlds were made by the Word, who, or what was the Word? and the more particularly as the point is connected with a truth which the Unitarians so strongly deny,—the divine pre-existence of Jesus Christ, but which even Mahommed, although the promulgator of what he called a new dispensation, did not presume to gainsay, and whom he expressly terms Jesus, "the Word, the Mind, the Wisdom

of God." Long before this the Orphics and Platonists were of opinion, that the universe sprung into being from the Almighty Word. To begin with Isaiah xlviii. 13. : "I have not spoken in secret from the beginning ; from the time that it was there am I : and now the Lord God and His Spirit hath sent me ;" which passage not only proves the divine pre-existence of Jesus Christ, but his relationship to the Father and Holy Ghost. Micah v, 2. declares that "from Bethlehem Ephratah shall come forth the Ruler in Israel, whose goings forth have been from of old, from everlasting." Psalm xxxiii. 6. : "By the Word of the Lord were the Heavens made, and all the host of them by the breath of His mouth." These passages alone would produce conviction in any but determinedly prejudiced minds ; but when connected with those that follow from the New Testament, they demonstrate the truth I seek to impress upon my readers in general, in the most decisive manner:—

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God, All things were made by Him, and without Him, was not any thing made that was made." This Word is clearly pointed out in the same chapter as Jesus Christ. In vi, 38. of the same Gospel, Jesus Christ declares that he came down from Heaven, which is corroborated in verse 62, by his declaration, that he would ascend up where he was before. In viii, 58. he says : "Before Abraham was, I am : " in xvi, 28. "I came forth from the Father and am come into the world : again I leave

the world and go to the Father:" and in xvii, 5.: "And now, O Father, glorify me with thine own self with the glory which I had with thee before the world was." In Ephesians iii, 19. we find, "Who created all things by Jesus Christ," and in Colossians i, 16, 17.: "For by him" (Jesus Christ) "were all things created that are in Heaven and that are in Earth, visible and invisible. All things were created by him, and for him, and he is before all things, and by him all things consist." In Hebrews i, 2. Jesus is spoken of as he "by whom God made the worlds," which is corroborated by verses 8. and 10. of the same chapter: "Unto the Son he saith, Thy throne, O God, is for ever and ever."—"And thou, Lord, in the beginning hast laid the foundation of the Earth, and the Heavens are the work of thine hands." In ii, 13. of the same it is repeated, "By whom are all things;" and in xi, 3. we are taught to believe this important truth through faith. A similar testimony occurs in 2 Peter iii, 5.: "By the Word of God the Heavens were of old and the Earth." In Revelations iii, 14. Jesus is styled "The Amen, the faithful and true witness, the beginning of the creation of God:" in xvi, 5.: "Thou art righteous, O Lord, which art, and wast, and shalt be:" and in xix, 13.: "And his name is called the Word of God." What man can conscientiously resist these authorities for the divine pre-existence and creating power of Jesus Christ?



No. 8.—Note 21. page 9—.

*An instant light.*

“Then commandest thou a fair light to come forth of thy treasures, that thy work might appear.” 2 Esdras vi, 40. The light created on the first day would seem, on a superficial view, to have been different from that emitted by the sun, which was not created until the fourth day: but Hughes, before quoted, conceives that God on this day only discriminated light from darkness, that is, “he put a distance between them, that they should succeed each other and be at their appointed times.” Psalm civ, 20. 22. In another passage he places the subject in a very striking, and, perhaps, the true point of view. “Before” (that is, on the first day) “God made light: now” (that is, on the fourth day) “he sets it in these bodies,” (the sun, moon, &c.) “which are receptacles of light, to yield it forth into this world, as God doth order them.” The Orphics and Platonists were of opinion that the original light was not that of the sun. The circumstance of God’s creating light before the sun is ridiculed by the sceptic Hume, but is rationally explained not only by Hughes, but by Dr. Horne, Bishop of Norwich, in his ‘Letters on Infidelity,’ who agrees with Hughes in considering the sun as appointed to be the receptacle of that light which before existed; and that, “before the formation of the solar orb, light was supported by some other means, as seemed good to the Creator.” Much learning has been shown, and many

theories have been invented to solve this apparent difficulty, but to no purpose. All things are possible to God, and there can be no more reason to doubt that a luminous substance or fluid existed before the creation of the sun, moon, and stars, than that those luminaries now exist. A writer in the 'Imperial Magazine' for May, 1819, with great propriety observes on this matter : "There can be little (he might have better said no) doubt, if the Almighty had been so pleased, that he might have omitted the creation of the Sun altogether, even to the present hour : yet, few, we conceive, would have the presumption to assert that, if this had actually been the case, he must, therefore, necessarily have been compelled to leave creation involved in total darkness. The Sun is but an instrument in the Divine hands. It has no primitive agency, and consequently it can never be considered as so essentially necessary to the operations of God, as to justify us in asserting that he could not have communicated light without its aid. To suppose the Sun to be thus essentially necessary to the communication of light, is to make the operations of Infinite Power dependent upon the existence or non-existence of a passive instrument, which depends upon Omnipotence for its being." To disbelieve the possibility of this is to disbelieve the account of Moses altogether, which will be very reconcileable with the friends of Revelation. "It is by faith alone we can understand creation ; therefore it is revealed by God." Hebrews xi, 3. And why should we wonder at the existence of light before the Sun, when we are assured in Revelations that in the

new Jerusalem neither the Sun nor the Moon will be necessary. "The city had no need of the Sun, neither of the Moon to shine in it, for the glory of God did light it, and the Lamb is the light thereof." Revelations xxi, 23. And again: "There shall be no night there, and they need no candle, neither light of the Sun; for the Lord God giveth them light." Same xxii, 5. May not God, then, on the first day, in sending an instant light, have revealed himself by a direct communication, instead of resorting to the instrumentality of agents to produce light? With respect to the instantaneousness of light on the first day, this is aptly illustrated in parts of Africa, where there is no twilight: the stars, in their full brightness, are in possession of the whole Heavens, when, almost in an instant, the Sun appears, without a harbinger, and they all disappear together. No sooner does the Sun set than darkness as instantly succeeds. Adamson in his 'Voyage to Senegal,' where the days are nearly equal in duration throughout the year, bears testimony to this fact.

Nq. 9.—Note 22. page 9—.

*Time re-mingle with eternity.*

Of the dissolution of time we are assured in Revelations x, 6. wherein the angel sware by him that liveth for ever, that "there should be time no longer,"—a period when, according to the next verse, "the mystery of God shall be finished." In 2 Esdras vii, 43. there is the following re-

ference to the same period :—" The day of doom shall be the end of this time, and the beginning of the immortality for to come." As this period most assuredly will take place, how much does it behove us to mark it with deeds, whilst we have the power, that shall bear record in our favour, when time shall be no more ! " *Dum vivimus vivamus*" was the remark of a heathen philosopher, which Dr. Doddridge has thus translated and extended :

' Live while you live,' the epicure would say,  
 ' And seize the pleasures of the present day.'  
 ' Live while you live,' the sacred preacher cries,  
 ' And give to God each moment as it flies.'  
 Lord, in my views let both united be :  
 I live with pleasure, when I live to thee.

The duration, even of the longest life, is too short for the purposes of earthly existence ; for we have a weighty task to perform. We have a heaven to seek, a hell to shun ; a wicked heart to subdue, and a corrupt nature to overcome. But alas ! to how many of us is the classical passage appropriate : " *Video meliora proboque, deteriora sequor !*" When we ought with Milton to say :

' Approve the good, and follow what I approve.'

" See, then, that ye walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil." Ephesians v, 15. Shakspeare in his *Macbeth*, speaking of sleep, finely calls it " the death of each day's life ;" but let it not be forgotten, that when the last day shall die, death itself will die, and there will be no sleep. Henceforward

there will only be an eternity of bliss, or an eternity of punishment.

No. 10.—Note 28. page 11—.

*Choral dance.*

To Pythagoras is ascribed the elegant idea of the harmonious movements of the planets, which he terms the “music of the spheres;” and to which, he says, the fates listen in their seats above: but it is more ancient, and may be found in Psalm xix. 1—4. “The heavens declare the glory of God, and the firmament sheweth his handy work. One day telleth another, and one night certifieth another. There is neither speech nor language, but their voices are heard among them. Their sound is gone out into all lands, and their words into the end of the world.” There can be little, if any, doubt that the idea is just, since bodies of such universal magnitude and vast orbits cannot be expected to move with the velocity they do, without sending forth some modulation or sensible sound. Shakspeare adopts it in his ‘Merchant of Venice,’ and Pope in his ‘Universal Hymn.’ This idea of melody has been extended even to colours; for Sir Isaac Newton having remarked, that the breadths of the seven primary colours were proportional to the seven musical notes of the gamut, Father Cashel constructed an instrument called an Ocular Harpsichord, which reflected all the combinations of the primary colours in regular succession, the prismatic rays

furnishing the notes, and the shades the semitones. Sir Isaac Newton further supposed that the impulse produced upon the nerves of the eye by colours is similar in kind to that produced on the ear by sounds. According to this theory the different musical instruments have been classed in the following manner :

String Instruments.

Violin, . . . . . Pink.

Viola, . . . . . Rose.

Violoncello, . . . Deep red.

Double bass, . . . Deep crimson.

Wind Instruments.

Trombone, . . . . Deep red.

Trumpet, . . . . Scarlet.      Flute, . . . . . Sky-blue.

Clarionet, . . . Orange.      Diapason, . . . Deep blue.

Oboe, . . . . . Yellow.      Double do. . . . Purple.

Bassoon (alto), Deep yellow. Horn, . . . . . Violet.

The *sinfonia* in Haydn's 'Creation,' which represents the rising of the sun, is an exemplification of this theory. In its commencement the attention is excited by a soft streaming note from the violins (pink); which is scarcely discernible, till the rays of sound issuing from the first violin diverge into the chord of the second, to which is gradually imparted a greater fulness of colour, as the violas (rose) and violoncellos (red) steal in with expanding harmony. At the fifth bar the oboes begin to shed their yellow lustre, while the flute (azure) silvers the mounting rays of the violin. As the notes continue ascending to the highest point of brightness, the orange, the scarlet, and the purple unite in the increasing

splendour; and the glorious orb at length appears, refulgent with all the brightest beams of harmony.—See Bom-bess's 'Life of Haydn,' English Translation, Second Edition, 255, 256. To some readers, perhaps, there may appear more of imagination than of truth in these two theories: but in what part of nature, I ask, does not harmony reside? All her arrangements undeniably partake of it, though we cannot, in all cases, penetrate or understand the exact manner of its existence, or how it operates. Barry Cornwall, in his Poem to Night, thus alludes to the music of the spheres:

‘Starry nobility

That float, with a delicious murmuring  
(Though unheard here), about thy forehead blue;  
And, as they ride along, in order due,  
Circling the round globe in their wandering,  
To thee, their ancient queen and mother, sing.’

Kirke White also finely touches on the same subject:

‘Who is it leads the planets on their dance,  
The mighty sisterhood? Who is it strikes  
The harp of universal harmony?  
Hark! ’tis the voice of planets on their dance,  
Led by the arch contriver. Beautiful  
The harmony of order! How they sing!  
The regulated orbs, upon their path  
Through the wide trackless ether, sing, as though  
A syren sat upon each glittering gem,  
And made fair music,—such as mortal hand  
Ne’er raised on the responding chords.’

No. 11.—Note 31. page 12—.

*Balanced.*

The discovery of the law of gravitation is assigned to Sir Isaac Newton, who observes: "Gravity must be caused by some agents acting constantly, according to certain laws," iv. 438. &c. As far as the first promulgation of the principles upon which gravitation is conducted, he is undoubtedly entitled to that honour; yet, if we refer to the Bible, we shall find that this law was not unknown to some of the inspired writers. "He stretcheth out the north over the empty place, and hangeth the earth upon nothing." Job xxvi, 7; which may be considered as a reply to the question in ch. xxviii, 6. of the same: "Whereupon are the foundations of the earth fastened, or who laid the corner-stone thereof?" In Psalm cxlviii, 6. it is stated: "He hath made them" (the sun, moon, and stars) "fast for ever and ever: He hath given them a law which shall not be broken." Isaiah xl, 26. referring to the heavenly host, says: "Not one of them faileth." Two of the apocryphal writers also (Ecclesiasticus xliii, 10. and Baruch vi, 60.) allude to the same universal law. "At the commandment of the Holy One they will stand in their order and never faint in their watches. For sun, moon, and stars, being bright and sent to do their offices, are obedient." This power, or rather the joint operation of the centripetal and centrifugal forces, attraction and repulsion, penetrates to the centres of the sun and of the planets, without any dimi-



nution of its virtue, and, being extended to immense distance in the proper degrees, regularly produces the most sensible and important effects, which Mallet thus nervously compresses :

World attracting world,  
With mutual love, and to their central sun  
All gravitating.'

Orb above orb, circle within circle, wheel within wheel, all at once attracting and attracted. In this manner by a single law, which can never be repealed, except by Him who gave it, the planets hang or rest upon their centres. Dr. Franklin to the centripetal and centrifugal forces adds universal magnetism, which, acting with an uniform direction, he conceives to be serviceable in keeping the diurnal revolution of a planet more steady to the same axis.—Franklin's 'Memoirs,' iii, 4—6. on the Earth's Magnetism. .

No. 12.—Note 35. page 14—.

*Instinct near allied to reason's tract.*

There is, perhaps, no point on which the learned of all ages have been more divided, than touching the state and nature of the brute creation. The pride of man shudders at classing them with himself, yet his conscious reason, on reflection, in spite of the feeling, checks his presumption. The philosophic Prior thus alludes to this interesting subject:

' By what immediate cause they are inclined  
 In many acts, 'tis hard, I own, to find.  
 I see in others, or I think I see,  
 That strong their principles and ours agree.  
 Evil, like us, they shun, and covet good,  
 Abhor the poison, and receive the food.  
 Like us, they love or hate ; like us, they know  
 To joy the friend, or grapple with the foe.  
 With seeming thought their actions they intend,  
 And use the means proportion'd to the end.  
 Then vainly the philosopher avers  
 That reason guides our deeds and instinct theirs.  
 How can we justly different causes frame,  
 When the effects entirely are the same ?  
 Instinct and reason how can we divide ?  
 'Tis the fool's ignorance, and the pedant's pride !'

A modern philosopher says : " Deus est anima brutorum,"  
 little thinking how nearly the sentiment coincides with  
 Job xii, 10. : " In whose hand is the soul of every living  
 thing, and the breath of all mankind." Addison and Pope  
 entertained the same idea, the latter of whom observes :

' Reason raise o'er instinct, as you can ;  
 In this 'tis God directs, in that 'tis man.'

Dyer adopts a like opinion :

' For the Supreme Existence, ever near,  
 Informs them.'

The celebrated Wesley entertained some curious notions  
 concerning the brute creation ; and whatever evils inferior  
 creatures endure, or inflict upon each other, he derived from

the Fall. In Paradise they existed in a state of happiness, enjoying will and liberty. Their passions and affections were regular, and their choice always guided by their understanding, which was perfect in its kind. "What," says he, "is the barrier between men and brutes,—the line which they cannot pass? It is not reason. Set aside that ambiguous term. Exchange it for the plain word understanding, and who can deny that brutes have this? We may as well deny that they have sight or hearing. But it is this. Man is capable of God: the inferior creatures are not." In favour of his arguments, it may be stated that the impulses of instinct or understanding, as he defines it, are always stronger or weaker, in proportion as the creature is more or less stupid by nature. Ants and bees appear to be actuated by an irresistible impulse: but the perfect animals, as dogs, horses, elephants, &c. can vary many of their actions according to circumstances, and are capable of receiving great improvements from education, discipline, and experience, as has been most strikingly exemplified in swine, which are apparently the most stubborn of all animals. It is one of the established tenets of the Brahmins, that every animal form is endued with cogitation, memory, and reflection; and that each distinct species has a comprehensive mode of communicating its ideas peculiar to itself. They highly venerate the bee, and some kinds of the ant, conceiving the spirits which animate those forms to be favoured of God, and that their intellectual faculties are more ample than in most others. These faculties, however, are more or less circumscribed, in their

opinion, by the varied construction of them in point of form, and limited within certain bounds which they cannot pass. Pythagoras, Plato, Empedocles, and most of the Italic philosophers held, that brutes have souls as well as men, and that both are of the same nature. The first, in particular, who believed in the transmigration of souls, abstained from animal food, and was peculiarly tender towards the brute creation. The Greenlanders, according to Crantz, imagine that animals will be revived after death. The Mohammedans conceive, not that animals are rational, but that they will be judged on the last day; for which reason they behave kindly to them. The late Governor Holwell, in a dissertation he wrote upon the subject, has some curious notions, the essence of which is, that animals are the fallen angels, sentenced to wear the brute form, as a punishment for their rebellion. It would occupy too much space to go into all the arguments I could bring forward, that brutes hold a superior rank in the creation to what man is pleased to allot them. The Scriptural passages in favour of it are numerous: amongst the most striking of which are the following:—"God blessed them," that is, both man and beast. Genesis i, 22. An everlasting covenant made with every living creature after the Flood, that the world should not be so destroyed any more. Genesis ix, 10—17. God, "the God of the spirits of all flesh." Numbers xvi, 22. xxvii, 16. "Ask the beasts: they shall teach thee." Job xii, 7. "O Lord, thou preservest man and beast." Psalm xxxvi, 7. "Every beast is mine." Same l, 10. "God feeds, preserves, and gives his spirit to all creatures."

Psalm civ, 27—30. "He satisfieth the desire of every living thing." Same cxlv, 16. "Let all flesh bless his name for ever and ever." Same cxlv, 21. "All flesh shall be the glory of the Lord, for the mouth of the Lord hath spoken it." Isaiah xl, 5. "The beast shall honour me." Same xliii, 20. "All flesh shall know that I am the Saviour." Same xlix, 26. "All flesh shall come to worship." Same lxvi, 23. "He will plead with all flesh." Jeremiah xxv, 31. "Of the ground God formed every beast, so he did man." Jeremiah xxvii, 5. "Behold, I am the Lord, the God of all flesh." Jeremiah xxxii, 27. "Benefit of living waters extended to every thing that liveth and moveth." Ezekiel xvii, 9. "Behold, all souls are mine!" Same xviii, 4. (Here it is proper to remark that the word life is synonymous, in Hebrew, with a living soul.) A covenant of reconciliation spoken of with beasts of the field, fowls of heaven, and creeping things of the earth. Hosea ii, 18. "How do the beasts groan?" Joel i, 18. (Similar to Romans viii, 22, 23. wherein also is contained an allusion to their redemption.) "Be not afraid, ye beasts of the field." Joel ii, 22. "I will pour out my spirit upon all flesh." Same ii, 28. (See to the same effect, Acts ii, 17.) ~~and~~ <sup>of</sup> ~~Beasts~~ <sup>of</sup> beasts as well as of men pleaded for at ation<sup>e</sup> memory, <sup>th</sup> directed to be covered with sackcloth. The salvation<sup>comprehens</sup>. 11 of the same chapter, God Nineveh, and both. They <sup>the</sup> <sup>spiritus</sup> "For he created all Jonah iii, 7—9. In vers<sup>o</sup> <sup>the</sup> <sup>call</sup> "Wisdom i, 14. himself speaks of mercy to all creat<sup>ures</sup> things that they might have their being. <sup>their</sup> <sup>justicus</sup> "His mercy is manifest to every creature." Ecclesiæ xvi, 16. "Both beasts and men dream." Same xl, 8.

“But the Lord will never leave off his mercy, neither shall any of his works perish.” Ecclesiasticus xlvii, 22. “Spirit in shape of a dove.” Matthew iii, 16. “All flesh shall see the salvation of God.” Luke iii, 6. “Are not five sparrows sold for a farthing, and not one of them is forgotten before God?” Same xii. 6. “Vision of beasts.” Acts x, 11, &c. “No creature but what is manifest in his sight.” Hebrews iv, 13. “Four beasts round the throne of God, who rest not day and night, saying Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.” Revelations iv, 7. For God’s pleasure all things created, verse 11 of the same chapter. Blessing ascribed to the Lamb by every creature in heaven, on the earth, under the earth, and in the sea, and all that are in them. Revelations v. 13. “And the four beasts said, Amen,” verse 14 of the same chapter. In reply to these passages it may be urged that the term perish is frequently applied to brutes in the Scriptures: but this term is not used in an absolute sense. If so confined, how shall we explain Job xxxiv, 15., wherein it is said that “all shall perish together?” To God, who “quickeneth the dead, and calleth those things that be not as though they were,” (Romans iv. 17.) all things are, and must be, possible, and particularly when we are assured, in Ecclesiastes xii. 7., that “the dust shall return to the earth as it was, and the spirit unto God who gave it.” In 1 Corinthians xv. 39., though we are told that there is one flesh of men, and another of beasts, fishes, and birds, yet it would appear, by the same chapter, that the resurrection will extend to the whole. It merely

differs in point of glory. We shall not all sleep, but we shall be changed; for the corruptible must put on incorruption, and the mortal put on immortality. This idea of brutes possessing souls may be deemed chimerical, but its tendency, to say the least of it, is benevolent, on the Scriptural principle that "a merciful man is merciful to his beast." After all, whether we recognise the sentiment or not, religion seems to be the great point of difference between men and brutes, it being the special prerogative of the former to converse with that which they cannot see, and to believe in that which is reported to them by none of their senses. It is this which constitutes man intellectual, and renders him truly entitled to the denomination of a rational being, and which, when devoted to its legitimate and destined purposes, adorns and dignifies his life. In Juvenal is a very fine passage noticing the distinction between the *anima* of the brute, and the *animus* of man:

'Separat hoc nos  
A grege mutorum, atque ideò venerabile soli  
Sortiti ingenium, livinorumque capaces,  
Atque exercendi s' capiendisque artibus apti,  
Sensum è cœlesti demissum traximus arce,  
gitatio<sup>is</sup> memoria<sup>m</sup>, pro na et terram spectantia. Mundi  
Cujus ege<sup>ntia</sup> sit communis Conditor illis  
Principio induk<sup>t</sup> <sup>they</sup> <sup>animus</sup> quoque,' etc.  
Tantum animas, nobis an<sup>im</sup> <sup>spiritus</sup>. xv. 142.

No. 13.—Note 36. page 14—.

*Where one begins, the other has its end.*

Locke's thoughts upon this subject are very curious. "That there should," says he, "be more species of intelligent creatures above us, than there are of sensible and material beings below us, is probable to one, from hence,—that, in all the visible and corporeal world, we see no chasm, no gaps. All quite down from us the descent is by easy steps, and a continued series of things, that, in each remove, differ very little one from another. There are fishes that have wings, and are not strangers to the airy region; and there are some birds that are inhabitants of the water, whose blood is as cold as fishes', and their flesh so like in taste, that the scrupulous are allowed them on fishdays. There are animals so near akin to birds and beasts, that they are in the middle between both. Amphibious animals link the terrestrial and aquatic together. Seals live at sea and on land, and porpoises have the warm blood and entrails of a hog; not to mention what is confidently reported of mermaids or sea-monsters. There are many brutes that seem to have as much knowledge and reason as some that are called men; and the animal and vegetable kingdoms are so nearly joined, that, if you will take the lower of one and the highest of the other, there will scarce be perceived any great difference between them;—and so on, till we come to the lowest and the most inorganical parts of matter, we



all find every where, that the several species are linked together, and differ but in almost insensible degrees. And, when we consider the infinite power and wisdom of the Maker, we have reason to think that it is suitable to the magnificent harmony of the universe, and the great design and goodness of the architect, that the species of creatures should also, by gentle degrees, ascend upwards from us, as we see they gradually descend from us downwards ; which, if it be probable, we have reason, then, to be persuaded, that there are far more species of creatures above us, than there are beneath, we being, in degree of perfection, much more remote from the infinite being of God, than we are from the lowest state of being, or that which approaches nearest to nothing." Leibnitz, convinced of an universal connexion between all existing things, observes : " Each being represents the totality of beings." The least change happening to one substance is a living picture of what happens in all others. Pope has some beautiful ideas on the subject :

' Look round our world ; behold the chain of love  
Combining all below and all above.

\* \* \* \* \*

Vast chain of being, which from God began,  
Nature's ethereal, human, angel, man,  
Beast, bird, fish, insect, what no eye can see,  
No glass can reach, from Infinite to thee,  
From thee to nothing !

\* \* \* \* \*

From Nature's chain whatever link you strike,  
Tenth or ten-thousandth, breaks the chain alike !'

Our knowledge of this chain is necessarily imperfect; still I shall endeavour to point out a few of its obvious links, as falling under our limited observation. Bitumen and sulphur form the link between earth and metals. Vitriols unite metals to salts, and crystallizations salts to stones. The amaranthus, zoophytes and lytophytes connect stones with plants, the polypus plants with insects; the tube-worm leads from insects to shells and reptiles, and in the sea-eel and water-serpent consists the tie between reptiles and fishes. The flying fish, *anous nigra*, and penguin are the media betwixt fishes and birds, whilst the ostrich, bat, and flying squirrel are the intermediate gradations between birds and quadrupeds; the otter and seal between aquatic and terrestrial animals; and the monkey, ape, baboon, and ourang-outang between quadrupeds and man. The didon, a genus nearly allied to the echini or sea-urchins, and the land-porcupine and hedgehog, are regarded as the links between quadrupeds and fishes. The mantis, or walking leaf, is the link between insects and vegetation. Some creatures partake of different orders, being joined, as it were, by certain resemblances with each. Thus, the bat of St. Anne's, in the Indian seas, has the figure of a fox, with a hairy skin, the wings of a bat, breasts like those of the human species, and the same periodical changes. The chameleon's head resembles that of a fish, his body that of a beast, his tongue and tail those of a serpent, and his legs and feet the arms and hands of a human being. The head of the locust is like that of a horse (a similarity alluded to in Joel ii. 4.), its breast that of a lion, its feet those of a

camel, its body that of a serpent, and its tail that of a scorpion. The paradoxus and bonassus, described in a subsequent note, (No. 15,) and the frog, are farther proofs of this diversity of connexion. How sublime, how unutterable, is the idea of a still more extensive chain of creation from man to angels, arch-angels, and inconceivable orders of celestial spirits, principalities, and powers, all at length terminating in Him, who is the great Maker and apex of the whole !

No. 14.—Note 39. page 15—.

*Scintillating wave. •*

The phosphorescent property of the ocean has long been a subject of curious observation, and at all times peculiarly deserves it. Adamson, in his 'Voyage to Senegal,' speaking on this property, remarks : " By day we were diverted with whales, and by night with the lustre of the sea. As soon as the sun dipped beneath the horizon, and night overpowered the earth with darkness, the sea lent us its friendly light. While the prow of our vessel ploughed the foaming surges, it seemed to set them all on fire : thus we sailed in a luminous inclosure, which surrounded us like a large circle of rays, whence darted, in the wake of the ship, a long stream of light, which followed us to the Isle of Goree." In another passage he says : " The foaming billows seemed to metamorphose themselves into mountains of fire, and exhibited a most amazing spectacle, more capable of ex-

citing admiration than fear, even in the minds of persons exposed to their fury." Various causes contribute to light and scintillate the sea; namely, motion and friction, the putrefaction of animal substances, and luminous animalcules. The phenomenon in question is most frequently occasioned by the presence of a very minute animal of the *Medusæ* genus, to which Professor Macartney has given the name of *Medusa Scintillans*; it is smaller than the head of the smallest pin, and so transparent as not to be distinguished, but with great difficulty, from the water in which it swims. The term scintillating, in the text, is intended to designate, not only the phosphorescent property of the ocean, but that appearance which the tips of waves, when agitated by a gentle breeze, assume, as the sun gleams upon them in a bright day. The sea then looks like a body of fiery sparkles.

No. 15.—Note 40. page 15—.

*The paradoxus.*

A specimen of this animal, by the name of the *ornithoryncus paradoxus*, is figured in 'Shaw's Zoology,' and was to be seen in Bullock's Museum, whence, I believe, it has been removed by purchase to that great fund of natural curiosities, the British Museum. It is an aquatic quadruped, about the size of a rabbit, with the shape, eyes, colour, and skin of a mole, having the mouth of an animal, but the upper and lower mandibles protrude like those of a

duck, and consist of a similar substance. Its two fore-feet (which are considerably shorter than the hind ones) are provided with four claws each, and membranes for swimming. Its hind legs have four sharp claws for burrowing, and also membranes which project as much beyond the web, as the web projects beyond the claws of the fore-feet. This capricious blending of the peculiarities of distinct species in one, is particularly visible in the natural productions of New South Wales, where the animal, above spoken of, was first discovered. In the same country, where nature seems to indulge herself in whim, there are parrots with the slender legs of the sea-gull, skates with the head of a shark, and other birds with the legs and feet of the parrot, the head and neck of the sea-gull, and the wings and tail of the hawk. There are trees likewise bearing three different kinds of leaves, and others bearing the leaf of the gum-tree with gum exuding, but covered with bark of a different kind. The native rat, in the same country, has the general form and characteristics of the kangaroo, and a great variety of other animals has the false belly of the same animal. Linnæus, in his 'Systema Naturæ,' speaks of a singular creature, which he calls *paradoxa*, whose proper name is the frog-fish of Surinam, and which is gradually metamorphosed from a frog to a fish, through seven different changes. The *bonassus*, formerly exhibited in London, is, like the *paradoxus*, a strange compound, having the horns of an antelope, the head and eye of an elephant, the beard of a goat, the foreparts of a bison, the hind parts of a lion, whilst it has a flowing mane,

is cloven-footed, and chews the cud. The nílghau is another specimen of various combinations of different animals.

No. 16.—Note 41. page 15—.

*Pervading God.*

Virgil well expresses this idea :

‘ Deum namque ire per omnes  
Terrasque, tractusque maris, cœlumque profundum.’

And in another passage :

‘ Jovis omnia plena :’

which is similar to the sentiment entertained by the Hindoos of Brahma, their principal deity, whom they consider as pervading or inhabiting all things, even the body of a fly. Seneca on the same point finely observes : “ Quocunque te flexeris, ibi Deum videtis occurrentem tibi : nihil ab illo vacat, opus suum ipse implet.” Cicero has a passage nearly to the same effect : “ Divina bona longè latèque se pandunt.” And again, “ Esse Deum ità perspicuum est, ut qui id negaverit, vix eum sanæ mentis existimem.” Lucan also says :

‘ Estne Dei sedes nisi terra et pontus et ær  
Et cœlum et virtus ? Superos quid quærimus ultra ?  
Jupiter est quodcunque vides, quocunque moveris.’

The ancient pagan philosophers not only supposed God to pervade all things, but to be in a measure all things. which

accounts for their multiplicity of gods. If we except Socrates, they likewise confounded the universe with the Deity, as if the universe were the Deity, instead of separating or distinguishing the one from the other, as an effect distinct from its cause, as Moses has done. Aristotle, in particular, considered the world as equally eternal and incorruptible as God himself. How much more sublimely and justly, than by either of the foregoing Latin authors, is the thought of God pervading the world conveyed in Psalm cxxxix, 7—9.: “If I climb up into Heaven, thou art there : if I go down to hell, thou art there also. If I take the wings of the morning and remain in the uttermost parts of the sea, even there also shall thy hand lead me, and thy right hand shall hold me.” And in Wisdom i, 7.: “The spirit of the Lord filleth the world,” or, as expressed in Ephesians i, 23.: “Filleth all in all.” In short, God is a Being, “whose temple is all space,” or everywhere, but in the human heart. Pope, in lines which can be read by no one without admiration, amplifies the notion, in an imitation, perhaps surpassing the original, from Virgil’s *Georgics* iv, 220. and *Æneid* vi, 724. :

‘ All are but parts of one stupendous whole,  
Whose body nature is, and God the soul ;  
That changed through all, and yet in all the same ;  
Great in the earth, as in the ethereal frame,  
Warms in the sun, refreshes in the breeze,  
Glow in the stars, and blossoms in the trees ;  
Lives through all life, extends through all extent,  
Spreads undivided, operates unspent ;

Breathes in our soul, informs our mortal part,  
 As full, as perfect, in a hair as heart :  
 As full, as perfect, in vile man that mourns,,  
 As the rapt seraph that adores and burns.  
 To him no high, no low, no great, no small :  
 He fills, he bounds, connects, and equals all.'

What an impulse does the remark of Seneca create, which, though uttered by a pagan, may excite the most devout reflections in a Christian mind ! “ Ipse qui omnia tractat, qui condidit, qui totum hoc fundavit deditque circa se, major est pars operis sui ac melior, effugit oculos, cogitatione visendus est.”

No. 17.—Note 45. page 16—.

*Forth gushing to the sun.*

Most rivers flow from east to west, but there are numerous exceptions. Wentworth, in his ‘ Statistical Account of the Settlements of New Holland,’—after remarking that the majority of rivers, of the first magnitude, run from east to west, or from west to east, as the St. Lawrence in North America, the Orinoko and Amazon in South America, the Niger, Senegal, and Gambia in Africa, the Danube and Elbe in Europe, and the Hoang Ho and Kiang Keou in Asia ; which consequently vary their climate only in proportion to their distance from the sea, to the elevation of their beds, and to the extent of country traversed by such of their branches as run at right angles with them,—pro-



nounces, that rivers running from north to south, or from south to north, as the Mississippi and Plata in America, the Nile in Africa, the Rhine, Rhone, Dniester, Don, and Volga in Europe, and the Ganges and Indus in Asia, command a greater variety of climate, and a greater diversity of productions, than rivers running east and west; and that those countries, in which rivers take their courses from north to south, or south to north, are, in general, characterised by a superior degree of civilisation, affluence, and power, than those where the rivers proceed in a western or eastern direction. His remarks on the subject are curious, 80—87. It has been the custom, however, of poets, to consider not only rivers as tending towards the sun, but the sun itself as progressive daily from east to west: though the idea is not sanctioned by philosophy; the motion of the earth, and not that of the sun, causing his apparent change of situation from the eastern to the western quarter. Solomon, in Ecclesiastes i, 5. coincides with the popular notion of the sun's daily transit from east to west, &c. do many other of the sacred writers.

No. 18.—Note 47. page 16—.

*Each to its kindred sea.*

“All the rivers run into the sea: yet the sea is not full; unto the place from whence the rivers come, thither they return again.” Ecclesiastes i, 7. This verse strikingly illustrates the theory of evaporation and distillation, and in

fewer words than philosophy has done. Dyer, in his Grongar Hill, thus moralizès on the course of rivers:

‘ And see the rivers how they run  
Through woods and meads, in shade and sun,  
Sometimes swift, and sometimes slow,  
Wave succeeding wave, they go  
A various journey to the deep,  
Like human life, to endless sleep !’

a beautiful passage, but unhappily incorrect in the two concluding words “endless sleep,” for the Christian looks to an eternal future existence, not to a state of sleep or annihilation.

No. 19.— Note 51. page 17—.

*Predestined Man for whom.*

Prior in his Solomon ridicules the idea that the earth was made for man ; but a higher authority than his may be quoted for it : “Thou makest him to have dominion of the works of thy hands, and thou hast put all things in subjection under his feet ; all sheep and oxen, yea, and the beasts of the field ; the fowls of the air, and the fishes of the sea, and whatever walketh in the paths of the sea.” Psalm viii, 6—8. : See to same effect, Genesis i, 26. 28.—“The Earth hath he given to the children of men.” Psalm cxv, 16. It was created, doubtless, for God’s pleasure, (Revelations iv, 11.) but for man’s use and enjoyment, though not to be abused. Hughes well observes that “man, though last in

the order of creation, was yet the first in God's intention, for whom all things were made, as is evident by his commission over them: therefore it was no neglect of God to forbear making him until the last." God, in the beginning, created man immediately for himself, to glorify and enjoy him, both in time and eternity: but our first parents, and we from them, have done all we can to defeat God's exalted purposes concerning us.—See 'Baxter's Call to the Unconverted,' 44. 107. 'Blair's Sermons,' i, 134. A still higher motive for the creation of man has been assigned by Bacon in his 'De Augmentis Scientiæ,' l. iii. c. 1.; and this is Christianity, which would appear to be borne out by Revelations xiii, 8.: "The Lamb slain from the foundation of the world;" and Matthew xxv, 34.: "Come, ye blessed of the Father, inherit the kingdom prepared for you from the foundation of the world." With respect to the creation of man, a curious extract here presents itself from 'Bosman's Guinea,' who states that the negroes conceive God, in the beginning, when he formed man, to have created him black, as well as white, whereby they would prove that their race was in the world as soon as ours. They also imagine that God, after creating these two sorts of men, offered them the choice of one of two gifts, namely, of gold, and of knowledge, (or the arts of reading and writing,) giving to the black the first election, who chose gold, and left knowledge for the white. God complied with the black man's request, but, incensed at his avarice, resolved, that the white should be for ever his master, and he a slave. From a belief of this tradition they suppose, that there is no gold

in any other countries but their own, and that no blacks have a knowledge of letters. Some blacks fancy that, after death, they are changed to whites. However chimerical or absurd these notions may be thought, one might almost suppose, by the conduct of the whites towards the blacks for so many centuries, that the former also believe in the truth of them. The Seminole Indians in South America have even a more preposterous idea of the creation of man. They conceive that he was originally formed from clay, (which is true,) but that the Great Spirit submitted his creation to the influence of fire, and, being ignorant of the degree of heat required, caused the first batch to be overbaked, which was consequently black and crusty. These were the Aborigines of the negro race. Again the Creator essayed another experiment, but endeavouring to avoid his first error, he plunged into a second,—that of applying too little fuel. This batch therefore was only half baked and of a pale colour, which formed the whites. But, in a third and last effort, the Great Master created perfect models, both in shape and colour, who were the founders of the Indian tribes. The Esquimaux are of opinion that the same Great Spirit, at the first, made three men and three women out of the earth, the first pair of whom, being composed of white earth, were the progenitors of the Europeans, the second, of rather darker earth, of another race, and the third, of blacker earth, of the Esquimaux. I would here finally remark that, whether man believe or not, that the world was solely made for him, it might seem, by his blind and thoughtless estimation of the world, that he is

perfectly convinced of his being made only for it. His daily practice shows his attachments and views to be solely circumscribed by the solitudes and sensual indulgences of this world, whilst he forgets the important fact, that here he has no continuing city, but must seek one to come, eternal in the heavens ! Tullius Cicero in his ‘De Republica,’ lately discovered by M. Mai, asserts, that man was created to expiate crimes committed in a previous state of existence.

No. 20.—Note 52. page 17—.

*Space and substance God from nothing drew.*

There cannot be a more incontrovertible truth than that God not only made all out of nothing, but that he can make nothing of all. Some of the ancient philosophers controvert the idea that the world was created out of nothing; but the authority of the Scriptures is clearly opposed to this, which testify that the Heavens and the Earth were produced from nothing but the Divine Will. Aristotle, amongst others, pronounced it impossible that any thing could be formed out of nothing; whilst Plato believed the materials of the world to be eternal, but to have received their form from God,—a most daring and inconsistent extravagance, though it is true that, after God, the oldest of all things is matter. Democritus expressly asserts the eternity of matter, but denies the eternity of the world. Lucretius

agreed with Aristotle, “Nullam rem è nihilo gigni divinitùs unquam.” L. i, 15. “Nihil posse creari de nihilo,” 156. of same book. In the hymns of Orpheus, as quoted by Gro-tius, it is declared, that we are wholly ignorant of the origin of the world. To be satisfied how far these authors were correct in their assumptions, we need only to refer to the first verse of Genesis : “In the beginning God created the Heaven and the Earth,” not out of previously existing materials, but of *nothing*,\* the words not being susceptible of any other sense ; and to “Him who quickeneth the dead, and calleth those things which be not as though they were,” (Romans iv, 17.) creation from nothing must have been an easy task. The Jews have always believed this to be the fact, of which there is evidence in 2 Maccabees vii, 28. : “I beseech thee, my Son, look upon the Heaven and the Earth, and all that is therein, and consider that God made them of things that were not ; and so was mankind made likewise ;” which is confirmed by Romans iv, 17. (ante), and Hebrews xi, 3. : “Through faith we understand that the worlds were framed by the word of God, so that things which are new were not made of things which do appear.” See to same purport Psalm xxxiii, 6. ; also, Mosheim ‘De Creatione Mundi ex Nihilo.’

No. 21.—Note 55. page 18—.

*He paused.*

It is obvious from Genesis ii, 7. and 2 Esdras iii, 5.

that the body and soul of man were not simultaneously created, but, at distinct periods, though with little interval between them. Of the manner of this separate formation, some idea, perhaps, may be derived from the resurrection of dry bones, mentioned in Ezekiel xxxvii, 7—10. The prophet is carried, in the spirit, into a valley full of human bones. Being directed to go round and survey them, the question is then put to him : “ Can these bones live ? ” He wisely answers : “ O Lord God, thou knowest ! ” thereby plainly intimating that it depended entirely on the Divine Will. God willed that they should live, and commanding Ezekiel to prophesy to them, immediately “ there was a noise, and, behold ! a shaking, and the bones came together, bone to its bone ; and, when I beheld, lo ! the sinews and the flesh came up upon them, and the skin covered them above ; but there was no breath in them,” exhibiting to the eye the aspect and lineaments of men, but without breath, and remaining so, until a second command issued, and the Spirit of God breathed into them, and they lived ; preparatory to which the prophet cries aloud : “ Thus saith the Lord God ; Come from the four winds, O breath, and breathe upon these slain, that they may live : and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.” Chateaubriand, in his ‘ Beauties of Christianity,’ imagines an allusion to the immortality of the soul in the word Adam or Adam-ah, the expletive ah being, in his opinion, expressive of something farther, beyond, or more than the earth of which man was composed. The Hebrew Adam signifies red earth. By

some the word has been traced to the Sanscrit root, *Ādm* or the first. In the Shastre he is called *Murd*, from *murta*, matter or earth.

No. 22.—Note 56. page 18—.

*Breath of breath, part of Himself.*

In the Orphic hymns Jupiter is called “the breath of all things;” which may remind us of the sublime passage: “Thou sendest forth thy spirit—they are created: and thou renewest the face of the earth. Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.” Some Greek writers go further, and term the soul *τοῦ Διὸς ἀπόσπασμα*, a fragment of Jupiter, and *μέρος τοῦ Θεοῦ*, a portion of the Deity, which idea is confirmed by Isaiah lvii, 16.: “The souls which I have made:” and Ecclesiastes xii, 7.: “The spirit shall return unto God who gave it.” To the same purport Seneca, in his Epistles, describes the soul as “*pars Dei: divini spiritus pars ac veluti scintilla quædam.*” Lucian thought it was a divine emanation of light from the sun, whence it was called *Zoan*. Cicero tells us, in his ‘*De Div.*’ that the wisest philosophers made the soul to be a part of the Divine Essence. Horace considers it as “*divinæ particula auræ,*” which appears to be the doctrine of almost all ancient philosophers, except Socrates. Virgil styles it “*Æthereum sensum.*” Juvenal “*Sensum à cœlesti demissum traximus*



arce:" and Epicharmus observes, "reason to man arose from that of God." 'Ο δέ γε τ' ἀνθρώπῳ λόγος πέφυκ' ἀπὸ τοῦ Θεοῦ. Hughes, that able commentator on Genesis, emphatically translates the breath of life infused into Adam, "a soul of lives;" a soul like God, "in whose image it is created, incessantly seeking to concentrate into one point, the past, the present, and the future." The Julian laws define the soul to be God, and the Hindoo theology conceives God to be not only the soul of man, and of the whole world, but the world itself, an idea adopted by Pope. What do the Scriptures say upon this subject? "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Genesis ii, 7. "The Spirit of God hath made me, and the breath of the Almighty hath given me life." Job xxxiii, 4. "And gavest unto Adam a body without soul, which was the workmanship of thine hands, and didst breathe into him the breath of life, and he was made living before thee." 2 Esdras iii, 5. "Seeing he giveth to all life, and breath, and all things" Acts xvii, 25. "Cease ye from man whose breath is in his nostrils." Isaiah ii, 22. "The first man Adam was made a living soul, the last Adam was made a quickening spirit." 1 Corinthians xv, 45. "Howbeit, that was not first which is spiritual, but that which is natural, and afterwards that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from Heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have

borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." 1 Corinthians xv, 45—50: "And after three days the Spirit of life from God entered into them, and they stood upon their feet." Revelations xi, 11. From these passages it may be collected that the soul is not a part of God (because if it were, it could not be subject to impurity, condemnation, or spiritual death), but a special gift from God, doomed to be immortal; for God created man to be so, and an image of his own eternity, though it is held accountable for its deeds in the body; in which sense I wish the words in the text to be interpreted.

No. 23.—Note 62. page 19—

*In wondrous mystery.*

"I will give thanks unto thee, for I am fearfully and wonderfully made," is the exclamation of David, Psalm cxxxix, 13., an assertion fully warranted by every thing that is known of the human structure. Cicero in his 'De Naturâ Deorum,' L. iii. well describes it. Plato adduces it as a proof of Divine Intelligence; and in the book of Job some sublime passages occur concerning it. In the human frame each part, both within and without, proclaims the most consummate skill and exquisite contrivance, being so excel-

lently adapted to its peculiar ends, and, at the same time, to the ends of all the other parts, that the wisest physicians, (amongst others Galen), and philosophers, gaze with admiration, and confess the hand that made them to be Divine. Our frame indeed is so admirably constructed, that while all its parts are so intimately connected that each part depends on the others, the main-spring which sets the whole in motion, is itself kept going by external aid, to which it has recourse twenty or thirty times every minute, both night and day, whether we sleep or wake.—This is the air we breathe, the advantage of which we experience at every breath we draw. Considering how great and manifold are our provocations, what a wonder of mercy, and miracle of patience in him who made us! “So admirably,” says Mr. Abernethy in one of his lectures, “are we constructed, that even the very actions of disease often tend to the restoration of health.” — “It appears surprising,” observes Mr. Canning in one of his speeches, “in the contemplation of a skeleton of the human form, the eyeless skull, the sapless bones, the assemblage of nerves and cartilages in which intellect and ambition have ceased to reside, that this piece of mechanism should constitute a creature so noble in reason, so infinite in faculties, in apprehension so like a God.” What ought to be the feeling on such a contemplation? Marvellous are thy works, O Lord! in wisdom hast thou made them all: there is no end to thy greatness; how vast is the sum of thy mercies!

No. 24.—Note 66. page 21—.

*A close-laced chain of ramifying nerves.*

The nerves are spread in a wonderfully curious manner throughout the whole body, originate in the brain, the common seat of all the nerves and the spinal marrow, and thence ramify to all the parts, inosculating with each other as they proceed; by which harmonious arrangement a close intercourse is maintained between all the nerves and the various parts of the body. Dr. Watts, referring to the wondrous construction of the human frame, most strikingly says :

‘ Strange that a harp of thousand strings  
Should keep in tune so long !’

This idea of sensitive net-work in our frame receives some illustration from a remark of Dr. Blacklock, who was blind, which I derive from Souelhe’s (?) ‘ Philosophy of Natural History.’ He had distinct perceptions of distant objects, both animate and inanimate. Being asked by what means he thought these impressions were conveyed to him, he replied, “ that he imagined his body was united to theirs by a kind of distant contact, which was effected by the instrumentality of threads or strings proceeding from their bodies to his own, and that mutual ideas were conveyed by vibrations of these strings.”

No. 25. — Note 70. page 22—.

*Perfect beauty.*

This expression occurs in Psalm 1, 2. and is applied to the appearance of the Messiah out of Zion, but, without impropriety, it may be extended to man, before his Fall; and even now, he bears some relics of it about him. There is every reason to believe, from many authors, both ancient and modern, that Adam was not only created in perfect beauty as to his external form, but with a very great perfection of knowledge, and a profound insight into the nature of things. "In the beauty of his structure, the combination of his parts, the variety of his powers, there is a perfection still, which clearly designate him as a being formed for dominion over the world. But these, however united, would avail him but little, were they not accompanied and directed by a power, not only surpassing in its degree, but differing in its province, from any faculty of the animal creation. It is from the powers of his mind, not from those of his frame, that man derives his pre-eminence."—Ren-nell on 'Scepticism.' In the paraphrase upon the Samaritan Pentateuch it is said: "Plasmavit Deus Adam replevitque eum cum spiritu sapientiæ et scientiæ, ut inde ad posteros omnes artes ac scientiæ tanquam ex primo fonte promanarent." Genesis ii, 20. seems to prove this, where Adam is taught to give names to things. Athanasius

Kircher, in his Egyptian ‘Œdipus,’ remarks to a like purport: “Plerorumque doctorum sententia est primum humani generis parentem Adamum, in summâ perfectione à Deo conditum, eâ rerum quàm divinarum, quàm humanarum notitiâ excelluisse, ut sicuti nullus ex humano genere, cujus princeps erat, ità nullum quoque majoribus animi corporisque donis imbutum fuisse credendum est. Et ut infusâ sibi rerum omnium scientiâ divinitus instructus fuisse legitur; ità insignem quoque medicarum facultatum lapidibus, plantis, animalibus, insitarum notitiam habuisse certissimum est; sapienti igitur Dei consilio factum est, ut Adamus scientiam rerum naturalium sibi communicatam posteris suis traderet.” With these sentiments our countryman Bale, who wrote in the tenth century, fully agrees: “Ex Adamo, tanquam ex fonte, omnes artes bonæ et omnis scientia humana profluxerunt. Illic primus cœlestium corporum motus, plantarum, animalium, et omnium creaturarum naturas, rationem ecclesiasticæ, politicæ, et œconomicæ gubernationis primam publicavit; ex cujus scholâ quicquid est humanarum artium et sapientiæ, in totum genus humanum, per patres est postea propagatum; siquidem quid astronomia, geometria, et aliæ artes in se continent, totum scivit.”

No. 26.—Note 72. p. 22—.

*Accomplish'd climax.*

What a sublime picture of the human species, appa-

rently as viewing Adam in paradise, is drawn by Shakespeare, that great master of reason and nature! "What a work is man! How noble in nature! How infinite in faculty! In form and moving how expressive and admirable! In act like an angel! In comprehension like a God!" An old British poet alludes thus to his outward form, which

' Was lent the world to guess  
What shape our souls shall wear in happiness.'

In the 'Philosophy of Nature' is a combined description of man, mixed up from various authors, equally fine as that of Shakespeare: "How graceful is his body! How sublime the glance of his eye! How vast his reasoning, his inventive, and his ruling faculties! Yet it is the visible image of the Deity! Contemplate his exterior, erect, towering, and beauteous! How does the present, but concealed, Deity speak in his countenance with a thousand tongues! God of perfection, how supremely, how benevolently, hast thou displayed thyself in man! Survey his soul-beaming, his divine countenance, the thoughtful brow, the penetrating eye, the spirit-breathing lips, the deep intelligence of the assembled features! How they all conspiring speak! What harmony! a single ray including all possible colours,—the picture of the fair immeasurable mind within!" Fine however as these passages are, and certain as it is, from the Scriptures, that God created man in his own image, and that he was excellent, in form and other respects, in paradise, he was not equal to

God in perfection, since God evidently did not intend to make him equal to himself. Still he formed him capable of attaining perfection, but with the latent seeds of imperfection or evil, with a consciousness of the particular tenure of his existence, and of the benevolent designs of his Creator ; and therefore the capability of perfection, as well as of imperfection, was coeval with the first created man, as is proved by the declaration of St. Paul in Romans xlii, 20. : “ The creature is made subject to vanity.” It may be likewise observed, that not only man was excellent in paradise, but every thing else in the creation, until his Fall. At the creation of the universe, “ God saw every thing that he had made, and behold it was very good,” Genesis i, 31 ; but after the Fall of man, and ever since that period, bitter ingredients have been commixed with every terrestrial blessing.

No. 27.—Note 78. page 24—.

*Sev'nth revolving day.*

It is remarkable that all nations should acknowledge the division of time into weeks of seven days, (a division which extends from the Christian states of Europe to the remote shores of Hindostan, and has equally prevailed among the Hebrews, Egyptians, Chinese, Greeks, Romans, and northern barbarians, some of whom had but little or no intercourse with the others, and were not even known by



name to the Hebrews); this, doubtless, originated in some tradition of the time occupied in the work of creation; which tradition may be fairly traced to Genesis ii, 3.: "And God blessed the seventh day, and sanctified it, because that in it he had rested from all his work which God created and made." Hesiod and Homer both ascribe to the same day a peculiar sanctity. Callimachus says that on it all things were finished. This respect for a particular day might be referred also to another cause. Chateaubriand, in his '*Beauties of Christianity*,' makes the following philosophical remarks upon it:—"Exclusively of its exact correspondence with the strength of man and animals, it has those great geometrical harmonies, which the ancients always sought to establish between the particular and general laws of the universe. It gives the number six for labour, and six, by two simple multiplications, produces the thirty-six days of the ancient year, and the three hundred and sixty degrees of the circumference of the globe." From this tradition and correspondence, but more especially, from the command of God to keep the seventh day holy to the Lord, arose the predilection for the number seven, which is perceivable, both in the inspired and heathen writers, and that peculiar influence and worth, which are assigned to it in religious ceremonies, both of Jews and pagans. Pythagoras considered seven as ranking above all other numbers. For the scriptural importance attached to it as a day of rest, or sabbath, see (besides Genesis ii, 3. before quoted) Exodus xvi, 22—30. xxxi, 12—17. xxxv, 2. Deuteronomy xii, 9. Ruth iii, 18.—Ecclesiasticus ii, 23. In other respects the

number is frequently mentioned in the Scriptures, as connected, more or less, with sacred mysteries. See Proverbs ix, 1. and Revelation i, 4, 12, 16, 20.—v, 1, 6. amongst many other notices. The Jews likewise had their sabbatical year, and one of their Rabbins assigns, as a reason for the appointment of the sabbath, the establishment of a belief in the mind that the world had a beginning, “which is a thread that draws after it all the foundations of the love and the principles of religion.” Outram in his ‘Dissertations on Sacrifices,’ 194, 195. translated by Allen, has a very apt passage on the subject: “As God created the universe in six days, and rested on the seventh day, he not only commanded every seventh day to be kept sacred, in memory of his creation of the world, but also enjoined a very frequent use of the number seven in the ceremonies of his worship; not to repeat that the blood of the red heifer was sprinkled seven times towards the sanctuary. Whenever any person or house was to be purified from leprosy, oil or blood was to be sprinkled seven times. When the altar was dedicated, oil was sprinkled upon it seven times. The dedication of the altar was appointed to occupy seven days; the consecration of the priests seven days; and the same number of days was often required for the removal of ceremonial impurity. Naaman was directed to wash himself seven times in the Jordan. At the command of God Jericho was to be besieged for seven days, and on the seventh day to be encompassed by the besiegers seven times, preceded by seven priests blowing seven trumpets. Every seventh day was a sabbath of holy rest; every seventh year was a

sabbatical year; and seven times seven years brought the year of Jubilee. It would exceed all bounds to enumerate every instance of this kind. But hence the number seven came to be multiplied by the Hebrews, to denote perfection, and what is done very often is commonly said to be done seven times." In a note upon the passage all the Scriptural authorities for it are cited. Conder, in his work on 'Non-conformity,' observes that "the sabbatical institutions illustrated the sovereignty of God, as the proprietor of time itself, and therefore of existence, of which time here constitutes the law, the visible measure of our finite being. They illustrated the unity of God, by demonstrating the exclusive character of the Divine prerogative, and they formed a standing memorial of those original manifestations of Omnipotence, which attested his supremacy as Creator over the visible objects of idolatry, and his infinite superiority, as Redeemer of Israel, over all created might. The solemn observance of one day in seven may be considered as forming, under every dispensation, one of the most important outworks of religion, and as one of the most effectual means of preserving the profession of Christianity." Constantine the Great was the first who made a law for properly observing the Christian sabbath, which he directed to be regularly kept throughout the Roman empire. Before, and even in, his time the Christians observed both the Jewish and Christian sabbath on the last and first days of the week, in order to satisfy, at the same time, the law of Moses, and to imitate the Apostles, who used to meet together on the first day, to which day the sabbath was altered, amongst

Christians, on the resurrection of our Blessed Saviour, who, after that event, hallowed two sabbaths of this kind with his presence. From that time Sunday, the first day of the week, has been kept holy by the Christian church, (particularly by the primitive Christians, who cheered each other in the morning of every sabbath, when they assembled to worship, with the joyful salutation: "The Lord is risen!"); and this was done, not merely as referring to the resurrection of Christ on a Sunday, but to separate the Jewish and Christian communions, the former of which ceased to be the true church of God on the resurrection of Christ. But let not man, in his presumption, suppose that the sabbath, whether Jewish or Christian, was made for him. No; he was made for the sabbath; that is, to worship, in a peculiar manner, on that day Him who then rested from his labours, or ceased to create. See Matthew ii, 27.

No. 28.—Note 81. page 25—.

*Sin original.*

The Scriptures positively assert that the corruption of human nature sprung from Adam's first sin, which is in 2 Esdras iv, 30. and vii, 48., thus expressively described: "For the grain of evil seed hath been sown in the breast of Adam from the beginning, and how much ungodliness hath it brought up unto this time! And how much shall it yet bring forth, until the time of threshing come!"—"Oh thou, Adam, what hast thou done? For though it was thou that

sinned, thou art not fallen alone, but we all that come of thee." See Genesis v, 3. Job xi, 12. xiv, 4. xxv, 4. Psalm li, 5. Ezekiel xxxvi, 26.—John iii. 5.—1 Corinthians xv, 21. Romans v, 12, 14, 16, 19. vi, 23.—Galatians iii, 10. Ephesians ii, 3. By these passages it appears that Adam, proving unmindful of the blessings he enjoyed at his formation, and the duties enjoined him, rejected the power of perfection, which the Eternal One had placed within his reach, exerted his power of imperfection, and preferred evil to good, in the sight of the Lord, whence sin first arose on earth through man himself,—the principle of imperfection, sin, or evil in his nature, being operated upon by the subtilty of the serpent, or wicked one from hell, (the cause of whose malignity to man is an unfathomable mystery,) whither it will be remitted, in due time, with all who have chosen the paths of sin, instead of those of religion and virtue, as declared in Psalm ix, 17. : "The wicked shall be turned into hell, and all the people who forget God." This sin, however, was not derived from any defect of goodness or power in God, but from the frailty of man, who, not being made absolutely perfect, for reasons known only to God, could not be otherwise than liable to imperfection. As to original sin, and its hereditary death, see, besides the Scriptural passages already referred to, Genesis iii, 6. Ecclesiasticus xxv, 24. 2 Esdras iii, 21, 22. 1 Timothy ii, 14., also Article ix. of Church of England. It is, nevertheless, clear that sin first showed itself in Heaven amongst the bad angels, before the creation of Adam, (in whom it afterwards manifested itself, by the successful temptations

of Satan, one of those angels,) of which we have a confirmation in Jude 6.: “And the angels which kept not their first estate, but left their own habitation.” Most of the heathen philosophers, especially Pythagoras, Sopater, Plato, Aristotle, and Hierocles, acknowledged the declination of man from a state of original rectitude, some of whom attributed it, not to God, but to impurity contracted by the soul in a previous existence, before its union with the body. The Christian revelation above sufficiently convinces us of the real existence of this original sin, as an undeniable fact, whencesoever it was derived, without which there would have been no necessity for the great atonement made by the Blessed Jesus for the wickedness of all men,—all men by the Gospel being concluded under sin; upon which doctrine the whole scheme of Christian redemption is founded.

No. 29.—Note 87. page 26—.

### *The earliest sacrifice.*

The clothes worn by Adam and Eve, when expelled from paradise, were made of skins, (see Genesis iii, 21.) and thus the Fall of man not only proved fatal to himself and his posterity, but may be considered as the origin of animal sacrifices for sin, preparatory to, or typical of, the greater sacrifice of Jesus Christ; after which they became prevalent, in a greater or less degree, and at one period or

another, amongst all the nations of the earth, though none of them, perhaps, knew the primary cause that occasioned such sacrifices to be general. The beasts, to which the skins, before alluded to, belonged, were doubtless put to death or sacrificed, as a sacrifice of life for life, (see *Léviticus* xvii, 11.) or with an expiatory motive, or as a symbol to show the need of our being clothed with righteousness. "To the Fall, then," says Faber in his '*Horæ Mosaicæ*,' "we must look for the primeval institution of peculiar sacrifice, and here accordingly we shall find it." The next sacrifice, if the one I have supposed was so, recorded in Scripture, was that by Abel of the firstlings of his flock, which proved more acceptable to God than that by Cain of the fruits of the earth, because the former looked, through faith, for a future atonement or sacrifice of a much superior nature. See *Genesis* iv, 3—5. and *Hebrews* xi, 4. No other sacrifice of beasts is mentioned until that by Noah, on leaving the ark, *Genesis* viii, 20.; these several sacrifices, especially the latter two, bespeak them to have been of divine institution. All the subsequent Jewish sacrifices were types of the great atonement, and ordained by God with that view, and also for the purpose of detaching the Jews from the idolatrous sacrifices of the Gentile nations, amongst which they sojourned. The ineffectual nature of them, however, is noticed by *Isaiah* lxvi, 3.: "He that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation as if he offered swine's blood; he that burneth incense as if he blessed an idol. Yea, they have chosen

their own ways, and their soul delighteth in their abominations." It would appear from Porphyry's '*De Abstinentiâ ab animalibus necandis*,' L. ii. S. xxx. that those who first slew tame animals conceived themselves guilty of a wicked action, and devised expedients to acquit themselves of the guilt of it. This consciousness might be traced to the original cause that occasioned animals to be sacrificed, since, at the time when Adam, by the ordinance of the Most High, sacrificed the beasts in the skins of which he and Eve were clothed, he could not have done it but with repugnance, death until then not having appeared in the world. For though, as an atonement for sin, he was instructed to put animals to death, yet it no where appears in the Bible, that he, or any one else before the Flood, was at liberty to make animals his food. The fruits of the earth until that time seem to have constituted the sole food of man, who thus realized the maxim of Epicurus, that "to live agreeably, man stands in need only of herbs, fruits, and simple nutriment." This is evident in Genesis i, 29, 30. with respect both to beasts and men, who were each limited to the fruits of the earth. The first mention of animals as food occurs in Genesis ix, 3. where every moving thing that lived is given for meat to Noah and his posterity, as the green herb had before been given, though the contrary is rather obscurely intimated in Psalm civ, 14, 15.: "He bringeth forth grass for the cattle, and green herb for the service of man, that he may bring food out of the earth, and wine that maketh glad the heart of man, and oil to make him a cheerful countenance, and bread to



strengthen man's heart." The eating of animal food then became as common as sacrifices, of parts of which the priests and their families partook, which may have been permitted as emblematical of the body and blood of Christ, afterwards ordained to be partaken of spiritually in the Holy Sacrament or Lord's Supper. In the wilderness no Israelite was suffered to eat animal food unless it was slain at the altar,—a custom still observed on the coast of Malabar. The practice, nevertheless, of animal sacrifices, though so general, had exceptions. In some countries the fruits of the earth, or portions of many vegetables, with which they were more than usually blessed, were offered up, in gratitude for the bounty. Amongst the Egyptians they consisted of handfuls of corn, grass, the lotus, and other plants. In process of time, myrrh, frankincense, and cassia were added, for the service of the altar. Still, animal sacrifices, as before observed, were generally adhered to, which, amongst shepherds in particular, comprised the increase of their folds and the firstlings of their flocks. Thousands of animals are to this day yearly sacrificed by the Hindoos to their goddess Doorgah, at her temple near Calcutta. In Nos. 50, 51, and 52 of this Appendix will be found some further remarks on sacrifices, especially human ones.

No. 30.—Note 89. page 27—.

*The sons of men.*

This expression is of frequent occurrence in the Bible. See Proverbs viii, 4, 31.: “Unto you, O men, I call, and my voice is to the sons of men. My delights” (alluding to wisdom) “were with the sons of men.” We also find therein the sons of gods, the latter of which titles, according to Bryant’s ‘Analysis of Ancient Mythology,’ implied honour to the deity worshipped, whom men, in the course of time, often looked on as their real father, or original ancestor, and by whose name whole colonies were not infrequently called. The children of Seth were termed the sons of God, but who chose to forfeit their claim to that title by allying themselves with the wicked posterity of Cain. An excellent moral is inculcated as to caution in marriages in Genesis vi, 1—5. wherein, by the intermarriages of the sons of God, or those who, like Enoch, Genesis v, 22, walked with God, and the daughters of men, or of those who did *not* walk with God, it appears that the former were corrupted. Moore published a poem, called the ‘Loves of the Angels,’ but it were vain to seek in it the moral tendency to which I have just alluded.

No. 31.—Note 91. page 27—.

*In depths beyond historic search.*

“ We find,” says Sir William Jones, “ no certain monument or even probable tradition of nations planted, empires and states raised, laws concocted, cities built, navigation improved, commerce encouraged, arts invented, or letters continued above twelve, or at most fifteen or sixteen centuries before the birth of Christ;” and it is a well-known fact that, for the first thousand years of that period, we have no history, unmixed with fable, except that of the Jewish nation. It appears that the different nations of the world have had more or less knowledge, civil and religious, in proportion as they had communication with Egypt, Palestine, Chaldæa, and the other countries inhabited by descendants from Noah, which strongly contradicts Lord Bolingbroke’s position, that knowledge or science came originally from west to east. The events from the Fall to the Deluge are described by Moses, in a remarkably small compass, the prominent part of which is the wickedness of war, even then so “ great in the earth,” that “ it repented the Lord that he had made man on the earth, and it grieved him at his heart.” Genesis vi, 5, 6. Subsequent to the Deluge, what is the history of man, notwithstanding his boasted acquirements in knowledge and the arts, but a series of sins, ignorances, and superstitions, which even the enlightening influence of Christianity itself has not yet been able to dispel !

No. 32.—Note 94. p. 29—.

*A Cause.*

Mr. Roscoe, in his admirable discourse on the opening of the Liverpool Institution, observes, “Whether we suppose the idea of a Supreme Being to be innate or acquired, it is certainly one of those sentiments which are incidental to the earliest period of society, insomuch that we can scarcely conceive any nation to have been so ignorant, as to have enjoyed the bounties of Providence, without once asking whence they were derived.” He then quotes a passage from ‘Paradise Lost,’ B. viii. beginning at, “Thou sun, said I, fair light,” &c., and concluding with “happier than I know,” as an apt representation of what might have been the feelings and language of our common parent, on beholding the magnificent works around him. “The first idea,” remarked by a writer in the Harleian Miscellany, V. xi. 495. “a man has, is that he exists. He finds that he could not be the author of his own existence, so that the source of existence resides elsewhere. Where must it reside? It must be in some being that has not received its existence from any other; man, therefore, is obliged to own that there is a first or self-existent being. This discovery (which is only an unavoidable consequence of experience) is sufficient to lead him to more particular ideas concerning the attributes of that first being, as what-

ever we are capable of feeling, tasting, or knowing, must necessarily proceed from that first cause. This idea leads us to discover in the first being, not only power, but also wisdom and goodness; and this discovery also arises from experience."

No. 33.—Note 95. page 30—.

*Ardent or cold, as of its power afraid.*

The human mind, in all ages, has been governed more by fear than by gratitude; for which reason, amongst the heathens, the deities of a bad character engrossed a greater degree of reverence than those of which they had a good opinion, who were considered as spontaneously inclined to kind offices, whilst the others needed conciliation, it being too true that mankind, naturally thoughtless and superstitious, never respect their deities or kings so much as when they are severe. In proportion to their rigour, so is their devotion. Plutarch cites with approbation the sentiments of Zenocrates, who, speaking of unholy festivals, which were celebrated by scourgings, lamentations, and fastings, says: "These things could not be pleasing to the good demons; but in the air about us are certain great and powerful creatures of morose tempers, which take pleasure in them, and, when they have obtained them, do no farther mischief." Epictetus and Seneca also observe: "No man in his senses would fear the gods, as it is folly to dread

beneficent objects." Zoroaster, Aristotle, Plutarch, and other ancients, held the notion, that there were two principles or deities, good and bad, to whom all the good and evil in the world, both natural and moral, was to be referred. Being unable to account for the mixture of good and evil, they rashly propagated the doctrine, not adverting to the consideration, (which is of itself sufficient to refute the notion,) that, as no state whatever can be governed by two independent powers without falling into confusion, so much less can the universe; a notion which altogether destroys the very existence of one superintending God or Providence. The Persians, in compliance with this erroneous idea, worshipped two deities,—one the principle of all good, whom they called Yezdan and Ormuzd; the other of all evil, named Aherman, or Ahraman, being the same as the Arinanius of the Greeks. At Heliopolis, a city of Egypt, the worship of demons, and adoration of idols were most sedulously observed. The Manicheans, unable to comprehend how the infinite goodness of God should permit the least evil to befall mankind, adopted another god, or second principle, which they supposed equal in power to the good one, but which, being wicked by nature, and opposed to the beneficial designs of the other principle, was the sole cause of all the evil which happens in the world. Bayle espouses a like opinion, whilst Malebranche, in his *'Christian Conversations,'* contradicts it, as do Dr. King and Leibnitz. The Hindoos esteem some of their deities as benevolent, and others as malignant, to which latter, through fear, they pay more respect than to the former. Amongst

the Otaheitans, before their conversion to Christianity, they imagined God not to be a beneficent being, but the contrary; wherefore they worshipped a deity to whom they imputed all their misfortunes, dangers, or diseases, and the deaths of their chiefs. The maladies, especially of their priests, were held sacred, as proceeding from the evil deity which they revered. The Esquimaux still believe in the existence of two principles, directly the reverse of each other; to the latter of which, from the same motive as the Hindoos, they pray the most, conceiving it almost useless to worship the good principle, because he is naturally favourable towards them. When it thunders, the Bushmen of Africa are very angry, and swear bitterly, fancying the storm to proceed from some evil being; and yet they imagine, at the same time, this being to be the author of all the good they enjoy. The Caffres, of the same country, make their god an evil principle, which they call Thiko, or the exciter of smart or mischief. Some tribes of negroes, in the mountains of Sierra Leone, erect temples to the devil, which consist of trunks of trees, placed circularly, and roofed with leafy branches. In the centre is an altar, without an image, on which offerings are always found, whilst the pillars around have votive oblations suspended on them. They likewise believe in a good as well as evil principle, but neither prayers nor oblations are made to the former. In fact, the negroes, in general recognise a supernatural power of good or evil, termed Fetish. The fetish of Dahouny is a tiger; of Whydah, a snake; and of other places on the coast, an alligator and hyena. At Winnebah a deer is annually sacrificed

to the fetish, by which name their ebonies, amulets, and sapphires are likewise called. In Pegu, on the peninsula of India, though God is worshipped as the author of all good, most homage is shown to the devil, as the author of all evil. The Canadian Indians, who believe universally in one Supreme, all-wise and all-beneficent, acknowledge subordinate spirits, both good and bad; to the former of which they pay no reverence, as they think they have their good at heart. The latter, from a fear of their bad intentions, alone receive their devotions. Under this apprehension, they often pray to them; but the good spirits are wholly neglected. The devil is worshipped by the Saa-jacks, a nation inhabiting Mousul, or ancient Nineveh. The Benjans (?) of the East Indies do the same. There can be no doubt that this preference of evil to good spirits or principles, may be referred to the infernal agency of the serpent, or deadly tempter of Eve, of whose continued agency too many proofs still exist in the world, and will exist whilst it endures.

No. 34.—Note 96. page 30—.

*Nor graven idols, then, nor splendid fanes  
Attracted worshippers from distant plains.*

It is evident from various parts of Scripture, (particularly Isaiah lxi, 1.: "Thus saith the Lord, Heaven is my throne, and the earth is my footstool; where is the house



that ye build unto me ? and where is the place of my rest ?” confirmed by Acts vii, 48—50.) that God delighted not in temples, till Solomon built him one at Jerusalem, agreeably to the maxim of Seneca : “ Non templa illi, congestis in altitudinem saxi, extruenda sunt : in suo cuique consecrandum est pectore.” The earliest generations of man had no temples or statues, but worshipped towards Heaven in the open air, as did the Persians and Greeks for a long time, even when temples were common in other countries. Forests and groves were the first temples, from which arose the idea, or order, of ecclesiastical or gothic architecture ; but altars and stone pillars were occasionally set up. Indeed, we read of no place of general worship in the Scriptures, until Deuteronomy xii, 11., wherein it is promised that, after passing Jordan, “ then there shall be a place which the Lord your God shall choose to cause his name to dwell there : thither shall ye bring all that I command you, your burnt-offerings and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows, which ye vow unto the Lord.” Even when the temple of the Lord was erected by Solomon at Jerusalem, he doubted whether God would dwell on the earth, see 1 Kings viii, 27. In Paradise or Heaven there is no temple, as a construction, but “ the Lord God Almighty and the Lamb are the temple of it,” (Revelations xxi, 22.) where is no rest in worship either day or night. Temples or churches were first called ecclesiæ, or testimonies, after the coming of the Messiah. Mysteries, and ceremonies of splendid appearance, were adopted by innovating Christians,

with a view of conciliating the heathen, who were fond of pomp in their religious observances.

No. 35.—Note 98. page 30—.

*Eastern skies.*

The ancient predilection for the eastern quarter of the heavens is evident in Genesis iii, 24. 1 Kings vii, 25. 2 Chronicles iv, 4. Isaiah xli, 2. Ezekiel viii, 16. xliii, 2. xlvii, 8. Daniel viii, 9. 1 Esdras ix, 38. Baruch iv, 36. The “Sun of Righteousness” first arose in the east, and, having travelled in the greatness of his strength, rejoicing as a giant to run his course, will again shed his glorious beams where they first dawned upon the earth. It was an ancient custom with some oriental nations to offer their devotions, with their faces turned towards that part of the heavens which is first irradiated by the rising sun; and though this practice was founded on a local conception of the Divinity, palpably inconsistent with every idea of his ubiquity and omniscience, yet a profound and long-continued reverence was paid to it. Chalcidius, in his comment upon Plato, mentions the appearance of the star in the east as foretelling the descent of a god upon earth for the preservation of mankind, and as occasioning some wise men amongst the Chaldeans to go in search of, and pay him

adoration. Isaac Walton, in his 'Second Letter on Love and Truth,' states that it was a custom, in the primitive times, amongst humble and devout Christians, when business of necessity prevented them from attending public worship, to go into a church or oratory, bow at the altar, towards the east, and, kneeling, beg God to pardon their past sins, and to be their future director and protector; after which they again bowed towards the east at the altar, and began their journey or business, thinking God well pleased with so short a prayer and such a sacrifice. A relic of this custom is still observable in the common people of this country, particularly in villages, although it is a ceremony not enjoined by our church. In the sixth century Virgilius, bishop of Rome, ordered, on the celebration of mass, the faces of the congregation to be turned towards the east. In Ireland, even at the present day, the usage of turning sun-ways at the celebration of the Lord's Supper is almost universally adopted; and fishermen carry it so far as to row about their boats 'with the sun,' both on going to, and returning from sea. The origin and continuance of this usage, as well as of that of burying the dead with their heads to the east, may be ascribed, perhaps, to the situation of Eden and Jerusalem, which both lie eastward, and to the appearance of our Saviour's star in the same quarter.

No. 36.—Note 99. page 30—.

*Tors.*

In proportion as we go back to the early history of man, we shall find that the primeval religion was remarkably simple, and, for some time, very similar amongst various nations; that is, men had neither temples nor statues for their gods, but worshipped towards the east, (as if conscious that thence would arise a future Saviour,) in the open air, and on the summits of the highest mountains. As men became more and more dispersed abroad, they swerved from this original simplicity, framed new forms of worship, and rendered that complex and pompous, in which there cannot be too much plainness. The Persians, as remarked in a preceding note, built no temples, but chose the tops of the loftiest mountains as places of worship. The inhabitants of Pontus and Cappadocia observed the same practice. That this was the case also with the Jews, for a considerable period of time, is clear from the Scriptures, until it degenerated into idolatry. With reference to the word *Tors* in the text, Mount Sinai, according to Pococke, was often called Thor, which, amongst Eastern writers, signifies a mountain, and sometimes Mount Sinai, or Thor Sinai, where Moses received the law. A place, called Tor, lies about a day's journey west of Sinai, and is now the post-town to Medina. Mount Athos is still called the

Holy Mountain, and numerous churches, monasteries, and hermitages have been erected on it for that reason. Mount Tabor bears a similar appellation, because Christ thence ascended to Heaven. This is the mountain on which Christ was transfigured, as recorded in Matthew xvii. Mark ix. and Luke ix. Tors, or high places, are often spoken of in Scripture. See Numbers xxiii, 3, 4, 9. 1 Kings iii, 2. xiv, 23. 2 Kings xvii, 32. 2 Chronicles xxxiii, 17. Psalm lxxviii, 58. &c. In ancient times almost every mountain was thought holy, and temples or towers were frequently erected on them, at which navigators, especially, made offerings. The harbour of Gades, now Cadiz, had many of them. It was also customary, in process of time, to sacrifice upon them unfortunate strangers. Some nations worshipped hills as deities. A snowy mountain, hot well, river-head, and volcano, are all objects of particular veneration with the Hindoos. The Jakuts of Siberia pay homage, as they pass, to all mountains, by depositing oblations of horse-hair upon trees. But the most striking testimonies in favour of this regard for mountains as places of worship, appear in the New Testament. Our Blessed Saviour himself always resorted, for the purpose of prayer, to a mountain, of which there are numerous instances, besides his transfiguration on Mount Tabor, before noticed. His sermon was delivered on the mount, now called the Mount of Beatitudes. Several other incidents took place on the Mount of Olives. See Matthew xxiv, 3. xxxvi, 30. Mark xiii, 3. xiv, 26. Luke xxii. 39. This worship on mountains, and peculiar respect for them, in all likelihood

arose, from their summits being considered as bringing the worshipper nearer to the seat of God in Heaven. The worship of the Druids partook of the same regard, and consequently their open temples are almost invariably found to be situated on eminences.

No. 37.— Note 100. page 30—.

*Inductive germ, not innate seed.*

Some one has remarked, that man knows every thing by observation, and is ignorant of every thing without it. So complete, in fact, is our ignorance, especially our spiritual ignorance by nature, that we know nothing of God or religion, unless it be taught us. The Scriptures also inform us that, "The natural man receiveth not the things of the Spirit of God, for they are foolishness to him, neither may he know them, because they are spiritually discerned." For instance, to employ the words of Bradley, in his Sermons, V. i. p. 51. "The Christian is not brought to a sense of the endless duration of his soul by the light of nature, nor by a long train of reasoning. These may satisfy a merely speculative inquirer, but they can never satisfy the man who is alive to the importance of eternity, and who makes it the subject of his hopes and fears, as well as of his inquiries. Death and the grave scorn what man calls natural religion. There corruption performs her work in principle; and he, who rejects the Bible, must look on and despair. It is

the Gospel only which brings life and immortality to light, and it is by an honest belief in the Gospel, that the Christian first learns to regard himself as the heir of eternity. As he grows in faith and grace, this conviction is strengthened and established by the experience of his own heart, till at length he has a witness of its truth within him, and tastes the powers of the world to come." The instructive philosophy has, for some time, had dominion in matters of science. Why should it not operate also in matters of theology? Man, on his first creation, was instructed by God himself in his religious duty, which is, in itself, a proof that religion, as a feeling or impression of the mind, is not natural to man; or why was he taught it? As the effect of this instruction grew weaker and weaker, man was left to the result of his own reasoning. Besides, this religious instruction was confined to the Jews, as a peculiar people, whilst the rest of mankind, forgetting what they once knew, fell into the grossest errors and superstitions. A regular attempt to prove the claims of natural religion has been made by Wollaston, though with no intention to discredit Revelation: but Dr. Ireland very justly observes that, "notwithstanding all his efforts on the side of unassisted reason, Wollaston could not descend to the level of nature. He was too well instructed by Christianity, not to feel its influence, even against his own purpose. The suggestions of his reason are tinged with revelation, and the standard he establishes for the religion of nature is of a height which Plato never reached."—"It appears," says Sumner in his 'Records of the Creation,' "from history,

both sacred and profane, that, within a few centuries after the Deluge, idolatry had become very general among mankind; either to the total exclusion of a purer worship, or, in that milder form which added the veneration of fictitious deities to an acknowledgment of a Supreme Creator. The necessity of seeking habitations, and settlements, and subsistence, soon depressed, it is probable, whatever degree of cultivation may be supposed antecedent to the Flood: the barbarous mode of life, which accompanies an unsettled state, and the vices which deform it, would soon degrade that clear view of justice, which is necessary to the notion of a moral Governor; while stupid ignorance could not long retain the conception of an immaterial Creator. At the same time, among the more reflecting and enlightened, the wonders of the Creation,—among the uninformed and illiterate and guilty multitude, the terror which attends storms and earthquakes, and the various phenomena of nature, combined to preserve an idea, if not of an over-ruling Providence, at least of more than human power. It was in this state of man, and of the human mind, that all those superstitions and various forms of idolatry arose, which were once nearly universal through the known world, which still remain in full force over a large part of it, and of which the traces and vestiges, in every country, are continually exciting the research of the learned and curious. The idea of spiritual worship, such as is paid to a Being known only to the imagination, not only requires a considerable advance in religion, but in cultivation also. We cannot therefore wonder that unenlightened minds, more



timid from their ignorance, retaining, or acquiring the notion of superhuman power, but utterly unable to comprehend an immaterial God, should fall into gross idolatry: not, as I conceive, supposing, or at least generally supposing, that the images which they themselves had formed were either sensible or powerful, but proposing to themselves a visible object, to which they might fix their attention and direct their prayers." In another passage the same author remarks: "All the discoveries of the ancients on the subject of the Deity want that clearness and positive tone of authority, which we see, at one view, in the declaration of Moses; and which, arising from the conscious certainty of the author, can alone communicate the certainty to others. But this," he proceeds, "gives us no warrant for supposing that the doctrine of Moses was the inference of his unassisted reason. Nothing, I repeat, in the tenets or doctrine of the ancients can justify our believing, that Moses, unassisted by Revelation, from some cause or other denied to him, could have conceived so distinctly, or declared so expressly, or imprinted so indelibly upon his people, that account of the Creation which is contained in the Pentateuch, and was implicitly received by the Hebrews." He then asks, "How did he effect this, unless, because invested with plenary power, he declared at once the truth, which he was charged to deliver to posterity with a voice of authority, which the dogmas of philosophy cannot assume, and imposture is unable to imitate?" Hume asserts that "were men led into the apprehension of invisible intelligent power by the contemplation

of the works of nature, they could never possibly entertain any conception but of one single Being ;” which is admitting the necessity of a revelation, to instruct man better in his religious duties. To this testimony may be added that of Lord Bolingbroke, who declares that “the idea of an all-wise and all-powerful Being, the first cause of all things, is proportionable to human reason, and the whole universe bears witness to his existence.”—“This most rational doctrine,” as it is characterized by Sumner, “was the doctrine of Moses, and was explicitly taught by him alone of all the ancient philosophers, who attempted to give any account of the existence of the world. It is a fact, which can be no otherwise explained, than by admitting the truth of the history itself, that Moses, in a very early age, and in an unphilosophical country, taught and established a system, which philosophers gradually approached, as the cultivation of the human mind advanced, and which appeared most agreeable to reason, when reason was most improved.” After inspiration had ceased, the Jewish writers still retained the original meaning of creation. See 2 Maccabees vii, 28. “I beseech thee, my son, look upon the Heaven and the Earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise.” Locke, in his Essay on the Human Understanding, endeavours in the second, third, and fourth chapters of Book I. to prove that there are no innate principles in the mind ; on the contrary, that they are inductive, or inferred from his own reasoning powers, or from

what he has been taught by others. In the course of his observations, he considers neither the idea of worship, nor the idea of God to be innate. On the first point he says : "The idea the word worship stands for is not in the understanding of children ; and a character, stamped on the mind in its first original, I think, will be easily granted by any one that considers how few there be, amongst grown men, who have a clear and distinct notion of it. And I suppose there cannot be any thing more ridiculous than to say, that children have this practical principle innate, that God is to be worshipped, and yet that they know not what that worship of God is which is their duty." On the other point he states : "If any idea can be imagined innate, the idea of God may, of all others, for many reasons, be thought so ; and it is hard to conceive how there should be innate moral principles, without an innate idea of a Deity. But had all mankind every where a notion of a God, (whereof yet history tells us the contrary,) it would not from thence follow that the idea of him was innate. For, though no nation were to be found without a name and some few dark notions of him, yet that would not prove them to be natural impressions on the mind, any more than the names of fire, or the sun, heat, or number, do prove the ideas they stand for to be innate, because the names of those things, and the ideas of them, are so universally received and known amongst mankind. The visible marks of extraordinary wisdom and power appear so plainly in all the works of the Creation, that a rational

creature, who will but seriously reflect on them, cannot miss the discovery of a Deity :” whence he deduces the conclusion, that “they who made the discovery made a right use of their reason, thought maturely of the causes of things, and traced them to their original.” His arguments at last resolve themselves into this,—that “the truest and best notions men had of God were not imprinted, but acquired by thought, and meditation, and a right use of their faculties.” The words in the text should apply, not to those who received the inspired doctrine from Moses, but to man in a savage or untutored state, who derived, from observing the wondrous operations of nature around him, an indefinite knowledge or apprehension of a first cause, or prime mover of the whole ; which apprehension gradually became more and more confused, until this first cause, the God of gods, and the Lord of lords, was subdivided into innumerable divinities, and in time forgotten. In such a state of blindness and ignorance we may suppose the descendants of Cain to have been, in consequence of their alienation from the patriarchs. Even in civilized society we unhappily know how ignorant some men are of God and Christ. What must man be, when devoid of any revelation to teach him the true nature and practical knowledge of religious duty ?

\* No. 38.—Note 103. page 31—.

*Gods ideal, powerless, and frail,*  
\* \* \* *with vilest passions clad.*

Chateaubriand, in his ‘Beauties of Christianity,’ well defines the heathen gods as “frail ambiguities, the work of men’s hands.” Ancient history teems with proofs, not only of the numerous gods worshipped, but of the several natures ascribed to them. Being acquainted with none but corporeal beings, men persuaded themselves that their divinities partook of a similar nature, and thus, to make them happy, they attributed to them all sorts of pleasures, and even the vilest debaucheries. Pope paints them to the life :

‘ Gods changeful, partial, passionate, unjust,  
Whose attributes were rage, revenge, and lust.’

The intrigues, amours, quarrels, and stratagems of the Grecian and Roman deities, are closely imitated by the gods and goddesses of the Hindoo mythology; the worshippers of whom, in both cases, were, and are, naturally characterized by the same vices as the beings worshipped. Jupiter and Venus on the one hand, and Juggernaut and Kalí on the other, may be cited as particular proofs of this assertion. The epithet frail, in the text, receives an apt illustration from the Lama, of Thibet, who is constructed,

not of wood or of stone, but of human materials. The priests, by continually substituting another Lama, as the preceding one dies, impart to this frail imaginary god the appearance of immortality.

No. 39.—Note 104. page 31—.

*Cruel hecatombs.*

The sacrifices mentioned in Scripture are not only numerous, but on the largest scale; amongst which, those of Solomon, on the dedication of the temple at Jerusalem, were the greatest, when the sheep and oxen, thus offered up, could not be told or numbered for multitude. 1 Kings viii, 5. The peace-offerings alone, on this occasion, (see verse 63 of same chapter) comprised 22,000 oxen and 120,000 sheep. It is also recorded in 1 Kings iii, 4. of the same personage, that he sacrificed a thousand burnt-offerings. In 1 Chronicles xxix, 21. a sacrifice occurs by David of 1000 bullocks, 1000 rams, and 1000 lambs. In 2 Chronicles xv, 11. is another by Asa of 7000 oxen, and of the like number of sheep; and in xxxv, 7—9. of same book, the passover offerings by Hezekiah amounted to 33,000 bullocks, 8000 oxen, and 7600 small cattle, besides lambs and kids. On the dedication of the second temple at Jerusalem, after the Babylonish captivity, 100 bullocks, 200 rams, 400 lambs, and 12 he-goats were offered. Ezra vi, 17. At the passover of Josias, it appears by 1 Esdras

i, 7—9. that 30,000 lambs and kids, 7600 sheep, and 4000 calves, were sacrificed. These large sacrifices, amongst the Jews, were not meant solely to honour God, but as types of a future perfect sacrifice. The necessity of them was superseded by the coming of our Saviour to redeem mankind, long antecedent to which God had declined them. Psalm l, 9. 13—15. li, 16, 17. Micah vi, 7, 8. Hebrews ix, 22. x, 24. wherein it is declared that such sacrifices would not atone for human sin. Similar sacrifices prevailed amongst the heathens. Homer, in his *Iliad* L. iv, 202., mentions a hecatomb of firstling lambs. Pythagoras, on discovering the forty-seventh Proposition of Euclid, is said to have sacrificed a hecatomb; but Cicero doubts this, in consequence of Pythagoras being peculiarly tender and kind to animals: and Thales, on learning how to inscribe a rectangled-triangle in a circle, offered up an ox. At the dedication of Vespasian's Amphitheatre at Rome, 5000 wild beasts were slain or sacrificed, during the three months which the festival lasted. Balbinus, another Roman emperor, had a hundred turf altars erected in one place, whereon 100 swine, and the same number of birds, were offered. Such sacrifices have not yet ceased. Ward, in his '*History of the Hindoos*,' states a sacrifice, at their festival of Doorgah, of 65,535 goats and sheep, during sixteen days, on the last of which they killed 33,788. The sacrifices on the festival days of their goddess, Kali or Kalee, are likewise very extensive, being sometimes 40 or 50 bullocks, and 1000 goats. By these offerings perhaps the heathens merely thought to appease their deities, and

nothing more ; for they were often made by them on such trivial occasions, particularly in the instances of Pythagoras and Thales, as to be quite ridiculous.

No. 40.—Note 109. page 33—.

*Druids.*

“As soon as religion,” observes Bryant, in his ‘Analysis of Ancient Mythology,’—“began to lose its purity, it degenerated very fast, and, instead of a reverential awe and pleasing sense of duty, there succeeded a fearful gloom and unnatural horror.” This remark he does not apply to the Druids ; but, if we read their history, as scattered in various authors, it will be found strictly applicable to them ; their whole system of worship being made up of the most cruel superstitions, of which sufficient proof is given by one author alone, Cæsar, in his ‘Commentaries,’ L. vi. whose description of the Gaulish Druids may be considered as the most correct ever written of this singular priesthood, and who had the advantage of being personally conversant with their system. Tacitus, Ammianus Marcellinus, and Pliny, together with Strabo, the Greek historian, communicate particulars, which more or less support the relation of Cæsar. At their origin, which clearly appears to have been in the east, and, as stated in a preceding note beneath the text (No. 110. p. 33.), coeval with the time of Abraham, or not long subsequent to it, the Druids



were freer, perhaps, from superstition and idolatry, than in later periods. Their stone temples nearly resembled those of the Hebrews in the patriarchal days, not only in form, but similarity of name, which is curiously shown in Cromlech and Carnedde, these terms being evidently derived from the Hebraic words, Kæræm Luach and Keren Nedh. They likewise partook with the Hebrews in their fondness for groves of oak, from which tree, under the Greek word Drûs or Druades, the name of Druid is supposed by most writers of authority to be derived. Like them, too, the Druids were both priests and magistrates, thus combining together in one both religion and civil authority. Some ascribe the name to the Celtic word Druidh, wisdom or knowledge, which, in Gaelic, is applied to magic and natural philosophy; and some to another Celtic word, Derw or Drew, an oak. To give a connected account of the Druids would occupy too much space for a note, and therefore I must refer the reader to the authors before mentioned and to Foland's 'Miscellaneous Works,' Stukely's 'Stonehenge and Abury,' Rowland's 'Mona Antiqua Restaurata,' Borlase's 'Antiquities of Cornwall,' Polwhale's 'Devon,' Pinkerton's 'Voyages,' Clarke's 'Travels,' and the Classical Journal, No. XXI.; though it is proper to remark that, as these latter authors have written, not from their own personal knowledge, like Cæsar, but chiefly under the influence of conjectures, their correctness, in some points, must be obviously liable to dispute. Suffice it then to say, that the Druids were the general priests of Britain, Gaul, and the northern states of Europe, before they were conquered by the

Romans ; and in Britain they were first expelled, by the Belgæ, from their metropolitan temple, Stonehenge, and then by the Romans, from the Isle of Anglesey in Wales, by Suetonius Paulinus, in the reign of Claudius Cæsar ; of which a most interesting picture is drawn by Tacitus. The latter expulsion paved the way to the introduction of that benign system of religion, with which this country is now so happily blessed. Of the various acquisitions of the Druids in science and philosophy, if we except the remains of their stupendous temples, still to be seen in different parts of Britain, nothing has descended to us but two rather interesting relics, one being the suspension of a branch of misleto, at Christmas, from the ceiling of the hall or kitchen, with certain ceremonies, and the other the well-known custom of felons holding up their hands, when called upon to plead at the bar. The Druids originally venerated the misleto, as they did vervain, hyssop, and marshwort, conceiving the first to be a holy plant, and gathering it annually on the sixth day of the sixth moon, with peculiar solemnities. The latter (of felons holding up their hands) they introduced as an attesting mark by criminals of their innocence. In consequence of some of their temples being surrounded by a treble ditch, and their reverence for misleto, the berries and leaves of which grew in clusters of three, united in one stock, some writers have imagined, that they had an indistinct knowledge of the doctrine of the adorable Trinity in unity ; but this is, of course, a conjecture, and nothing more. It is certain, from their history, that they worshipped numerous deities, particularly

Jupiter, Apollo, Mars, Mercury, and Minerva, whilst the common people had their tutelar gods, whose jurisdiction embraced simply a mountain, river, or spring. In some of the following notes enough will be found to mark the character of the Druids, and to show that their rites and superstitions were barbarous and cruel. There were female as well as male Druids.

No. 41.—Note 111. page 33—.

*Their graphic art, in symbols strange conceal'd,  
To vulgar eyes no mysteries reveal'd.*

Every manifestation of God's goodness, in the first ages of the world, was expressed by an hieroglyphic or symbol, and the Deity was accordingly described under various forms, and with different attributes, which in time were taken for real transpositions, and so worshipped, each attribute or title being thus personated. The earliest hieroglyphics, or hierograms, as Dr. Clarke says they ought to be called, were chiefly derived from visible objects, as the sun, moon, stars, animals, &c., similar in most countries, and almost universal. They are often alluded to by the sacred writers, and many of them are still retained in the church of God. They were originally substituted for writing and current types of the word, until perverted from their first meaning. The Egyptian hieroglyphics, (whence the Chinese language is conceived by some to be derived,)

were principally composed of representations of animals of all kinds, members of the human body, and instruments of art, especially those belonging to carpentry: but some have considered these symbols as posterior to the alphabetical writing of the Jews, of which the first five books of Moses, the Pentateuch, are deemed the most ancient specimens in the world by Wakefield, in his celebrated 'Essay on the Origin of Alphabetical Writing.' Be this as it may, and I see no reason for doubting his assertion, the hieroglyphical system was well adapted for concealing knowledge from the vulgar, a use to which it was equally applied by the Chaldeans of Assyria, the Egyptian priests, the Persian magi, the Druids, and the Brahmins of India, who thus preserved in mystery, not only the arcana of the sciences, but all their religious secrets. The language of the last was the Sanscrit, to which the Cúfic was subservient as an explanatory language; and their Shastre, or code of doctrines and mysteries, was by this mode veiled in darkness, excepting to themselves, with the jealous view of preventing the intrusion of the common people upon the avenues to truth and knowledge, and thereby reducing them to sacerdotal slavery, from which cause the religion of the Hindoo vulgar has naturally degenerated into the grossest idolatry. "The knowledge of the vulgar," observes Miss Hamilton in her 'Letters of a Hindoo Rajah,' "is the death of zeal: but deep is the reverence of ignorance," an idea perfectly in unison with the supposed opinion of a Brahmin, but at variance with a subsequent passage in the same work: "To tread firmly in the path of virtue it is necessary to be

supported by the staff of knowledge. Ignorance is the mother of many follies ;" and it might have been added, many crimes. The object of these different priesthoods thus concealing their mysteries was the same as that of Roman Catholic priests for adhering to the Latin tongue which was, and still is, unintelligible to the common people. That a similar language prevailed amongst the Druids clear from Cæsar, besides others, who says, "*Neque esse existimant ea litteris mandare,*" which is corroborated by one of their maxims : "The arcana of the sciences not be committed to writing, but to memory," for reason they had recourse to verses, as a medium of formal or oral instruction, given as if by inspiration which they are said to have had 20,000 in number which it required many years, on the part of their followers to become acquainted with, whilst they themselves had private books or tables to resort to. Socrates and Plato taught their disciples in the same way, which was usual likewise with the Greeks in general, who had not their body of divinity, but their religious and other ceremonies in verse. Pisistratus is said to have been the first who exposed to public view books of the liberal arts and sciences at Athens ; and the art of composing in numbers was left off in Greece a little before the days of Herodotus, who, notwithstanding, intitled his books by the names of the Muses. It is doubtful in what language the Druidical verses were couched, the Greek or Celtic, the latter of which bears a near affinity to the Hebrew. Diodorus Siculus remarks that the Syrians were the inventors of letters, and

that the Phœnicians, acquiring the art from them, transmitted it to the Greeks and Romans. In the Syriac character the creation and the primeval transactions of man were written by Moses, from which original may be traced all the alphabets, now so happily diffused from the western extremity of Europe to the Indies. Lucan, L. iii., ascribes many hieroglyphics or rude figures to the Phœnicians, who, having a very early intercourse with this country, in all probability, first made them known to the British Druids. Plutarch refers the origin of letters in Egypt to Mercury, whom the inhabitants of that country called Theuth or Teuth, and to him also has been attributed the custom of writing from left to right, still practised in Africa. The Druids accounted him the inventor of all arts, in which writing of course was included. Bruce states that the oldest characters were the Guz and the Saitic, both of which were founded on hieroglyphics. He states also that Sirius, or the dog-star, was the first hieroglyphic, from its particular connexion with the rural year. The earlier inhabitants of Asia conversed only by symbols, and no mention of writing occurs in Scripture before the time of Moses, to whom the law, graven on stone, by the finger of God himself, was delivered, Exodus xxxii, 16. Under the patriarchal dispensation, after the Deluge, a remembrance of events was preserved by altars, pillars, and other similar monuments, some of which were undeniably inscribed with writing or hieroglyphics, (see Job xix, 23, 24.) and exist to this day, in countries formerly inhabited by the Jews. But, to return to the immediate subject of this note :—There was

a maxim in the Grecian schools, that the common people had no concern with religious truth. Even the accomplished Cicero conceived that there should be one religion for philosophers, and another for the poor. Amongst the Jews, too, a similar kind of reserve was maintained, the poor, in the opinion of the Scribes and Pharisees, being unworthy of the grace of God. Christ, however, taught a different doctrine, and in the Old Testament there are several passages corresponding with what he taught, especially Psalm cxxxviii, 6, wherein the Lord is said to have respect to the lowly; also Proverbs iii, 34. Yet, by the early Christians, the mysteries of religion were not allowed to be spoken of but in parables. Many of our Blessed Saviour's doctrines are thus concealed. The like method of conveying instruction was in common use amongst all ancient nations, particularly the Asiatics, in the form of allegories or apologies; and, in the Old Testament, Nathan's parable of the poor man's lamb, as a reproof to David, is a striking example of the practice. The scriptural parables, however, contrary to the heathen ones, always inculcate truth or morality, whilst the others, in too many instances, studiously endeavoured to conceal both. By the Jews of old the name of Jehovah was never used but on the most solemn occasions, and every thing connected with his attributes was hidden in awful sublimity. The modern Jews adhere to this usage, and Christians would do well to follow it, instead, as is the custom of many, of talking as familiarly of God and our Saviour, as if they were nothing more than ourselves.

No. 42.—Note 112. page 33—.

*Ritual code.*

The following Druidical maxims suffice to prove the assertion in the text :

The disobedient are to be shut out from the sacrifices.

Upon extraordinary emergencies a man must be sacrificed.

According as the body falls, or moves after it is fallen ; according as the blood flows, or the wound opens, future events are told.

Prisoners of war are to be slain upon the altars, or burnt alive enclosed in wicker, in honour of the gods.

All commerce with strangers is prohibited.

He that comes last to the assembly of the states ought to be punished with death.

There is another world ; and they who kill themselves to accompany their friends thither, will live with them there.

Let the disobedient be excommunicated, let him be deprived of the benefit of the law, let him be avoided by all, and rendered incapable of any employ.

All masters of families are kings in their own houses : they have a power of life and death over their wives, children, and slaves.

In these maxims we find the Druids, not only assuming



the rights to excommunicate, to sacrifice men, even the helpless prisoner of war, by the most savage methods, and to forbid all connexion or commerce with strangers, whatever their claim to aid or protection, but openly recommending suicide as a passport to immortality, and inviting husbands and parents to surrender objects of the nearest and dearest kind to the murderous altar. As these priests had the ultimate power of determining what individuals were most acceptable to their gods, it may be presumed that they were not over nice in their selections. Thus the innocent were as often involved in the bloody massacres as the guilty; and whoever laboured under the least suspicion, whether true or false, of disobedience or disaffection to their authority, was sure to become a victim.

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No. 43.—Note 114. page 35—.

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*Stupendous rocks* \* \* \* \*

*To temples changed* \* \* \*

A few stones, either naturally rising above the soil, or placed without art on solitary spots, in the depths of forests, or on the summits of hills, were the first altars. Soon, hallowed by the veneration of the people, they became to them emblems of the divinity and temples, which may be termed Cyclopean, as they were undoubtedly erected before the discovery of the different architectural orders. Like all temples, they were used for public purposes when necessary,

and otherwise variously appropriated. Such rustic monuments are found in every country in the world, and, wherever they occur, may be considered as of high antiquity. Amongst the Arabs, and other nations of the East, their Gods were represented by rough unhewn stones, and the Persians deemed it sacrilege to give them the human form. The Greeks originally regarded their Deities under the form of rude stones; and, in the time of Pausanias, there were to be seen, near Phææ, thirty blocks of stone, consecrated to the thirty Gods, who were the earliest objects of Grecian adoration. Their images of Love, and the Graces, were equally simple, and Venus was, at Paphos, but a pyramidal stone. Simple boundary stones (when Jupiter Terminus) were the images of the Romans in the time of Numa, they then having the same notion as the Persians as to the manner of representing their Deities. Egypt was formerly covered with monuments of the same nature. Of the existence of them, among the Israelites, there are frequent proofs in the patriarchal and later ages. The first altar was built by Noah, on leaving the ark, Genesis viii, 20. (unless we may suppose that Adam, when he sacrificed the beasts, in whose skins he and his wife were clothed, and their two sons, Abel and Cain, when they made their respective offerings, preceded Noah in such an erection); the next by Abraham, in the plain of Moreh, Same xii, 7, which was especially dedicated to the Lord, who there appeared unto him; and another, in the following verse of the same chapter, is stated to have been built by the same patriarch, near Bethel, where he called upon the name of the Lord; and

further mentioned in Same xiii, 4. On removing to the plain of Mamre, he erected another (Same xviii); and in the plain of Moriah, another for the sacrifice of his son Isaac, which was happily prevented. Same xxii, 9. All these altars were stone ones, to which might be added other instances. The first stone set up as a pillar was by Jacob, which he anointed with oil, and called God's house, Same xxviii, 18. 22. In Exodus xxiv, 4, &c. it is recorded that Moses built an altar under the hill, and twelve pillars, according to the twelve tribes of Israel, on which he "offered burnt-offerings, and sacrificed peace-offerings of oxen unto the Lord." Joshua set up twelve stones, taken out of the river Jordan, and pitched them afterwards in Gilgal, having, during the passage, set up twelve other stones in the midst of that river, as memorials of Israel having passed over it on dry land.—Joshua iv, throughout. He subsequently pitched a great stone under an oak, as a testimony; Same xxiv, 26, 27. Samuel likewise took a stone, and set it up, calling it Ebenezer, and building an altar at the same place unto the Lord.—1 Samuel vii, 12. In x, 3. of Same allusion is made to the open temple, raised and consecrated by Jacob, at Bethel, as before cited. Twelve stones also were set up by Elijah, and an altar on which he sacrificed; 1 Kings xviii, 31, 32, &c. But in no instance do we find that any of the Jewish patriarchs or prophets sanctioned images to God, in any shape. Their altars were only places of worship, or memorials of certain great events to posterity; and although the Jews in time became greatly addicted to idolatry, notwithstanding the prohibition in

Leviticus xxvi, 1, and other places, yet, it is very certain that no image of God was erected in the temple of Jerusalem. In the patriarchal and Mosaic dispensations these stones were undoubtedly types of Jesus Christ; for scriptural authorities on which point, see Song of Moses, Deuteronomy xxii, 4. 15. 18. 30, 31. wherein the Lord is five times denominated "the Rock." Genesis xlix, 24. Hence is "the Shepherd, the Stone of Israel," (confirmed by Psalm cxviii, 22. Isaiah xxviii, 16; and also by Jesus himself, Matthew xxi, 42. 44. Mark xii, 10.), Daniel ii, 34. 43. Zechariah iv, 7. Acts iv, 11. Romans ix, 33. Ephesians ii, 20. and 1 Peter ii, 4—6, in which our Blessed Saviour is distinctly called "The Living Stone." See also Revelations ii, 17. From the great similarity prevailing between the stone erections of the Jews and those of the Druids, it is reasonable to infer that the latter acquired their notions of them from the former, which is rendered more likely by the affinity between the Celtic words, Cromlech and Karnedde, and the Hebrew synonyms, Kæræm Luach, and Keren Nedh, as already observed in Appendix, No. 40.; but, with both, the practice, in its original design innocent and pious, degenerated into vile idolatry. The similarity between the two will further appear from the fact that the stones used by both were unhewn, (see Exodus xx, 25, and Joshua viii, 31,) excepting at Stonehenge, which is commonly supposed to be a Druidical erection, where the trilithons (found also in Grecian remains at Mycenæ and Telmeseus) display evident marks, in their mortices and tenons, of the use of

some masonic instrument. All other Druidical remains, of which I have read, or which I have seen, are in shape uncouth in the extreme, and devoid of similar marks. As a further proof of similarity, Dr. Stukely conceives many of the Druidical temples to have been built by the Jewish cubit. The chief temples of the Druids were at Stonehenge, near Ambresbury, Abury, near Overton, (both in Wiltshire) and Rollrich, or Rol'rich, near Burford, in Oxfordshire; to which may be added, though not on the same scale of magnitude, another at Drewsteington, in Somersetshire, and several in Cornwall. Bryant, in his 'Analysis of Ancient Mythology,' considers Stonehenge equally as old as the Egyptian pyramids; but this opinion has been controverted. In Denmark and Sweden regular circles of stone are very common, which are ascribed to a time anterior to the Christian era. At Gilia, in Iceland, one of this kind was worshipped before that era, as recorded in the Kristni Saga, p. 13. For the adoption of the form or shape of a pillar, we may, perhaps, look to the appearance of God himself under that similitude, as described in Exodus xiii, 21, and to a reverence for that form attribute the Egyptian pyramids. Finally, to put an end to this note, the erection and use of stones, singly or in clusters, was anciently very extensive, inasmuch as they were raised for idols, memorials, vaticination, healing, sepulchres, sea and land marks, places of council, judicature, public assemblage, elections, coronations, and astronomical observatories, in which last-mentioned light Stonehenge has been considered by Smith, who terms it an orrery.

No. 44.—Note 115. page 35—.

*Vasty in circles Shemim.*

Shemim, Shamem, or Shemish, is a word derived from Shem, one of Noah's three sons. In the process of time the word was appropriated to the sun; the radiated light thence issuing, and the spirit or air in perpetual motion to and from it, being reckoned striking natural emblems of the Supreme Being, who, before the introduction of writing, it was thought, could not be more properly represented, than by the figure of a circle, as the sun is; and from which cause the sun became the artificial designation of the First Person, and one so plain and inoffensive, that, we may well wonder at its having been perverted to idolatrous uses, it being a most apposite emblem of that infinity, which is applicable only to the great Creator of all things, and the Sun of Righteousness. On this appropriation of the word, religious worship was paid to the sun, to which ancient Syria was particularly devoted, and it was thence called Shemish, in allusion to it. Both the priests and images employed in this worship were styled Chamin, which title many princes also took by way of pre-eminence, esteeming themselves the solar race. The Druids, like most of their cotemporaries, adopted this emblem of eternity, and addicted themselves to solar worship. Most of their temples are of a circular shape, and Stonehenge was doubtless so

applied, being, perhaps, the Temple of the Sun in Britain, mentioned by Diodorus. Its adytum, or sanctum sanctorum, is oval, representing the mundane egg, and its situation astronomically fixed; its grand entrance, as well as that of Abury, being placed exactly north-east, as all the gates or portals of the ancient temples were dedicated to Mithra, or the sun. The number of stones and uprights in the outward circle, making together sixty, plainly allude to that prominent feature of Asiatic astronomy, the sexagenary circle; whilst the number of stones in the minor circle of the cove, being nineteen, display the famous Metonic, or rather Indian cycle; and that of thirty, repeatedly occurring, the age or generation of the Druids. Some of the Druidical temples, however, were of a crescent form, of which there are specimens in Anglesea and Orkney. These were, in all probability from their shape, held sacred to the moon, to the worship of which, especially the new moon, the Druids were undoubtedly addicted. The twelve stone pillars severally erected by Moses, Joshua, and Elijah, as mentioned in the preceding note, ostensibly referred only to the twelve tribes of Israel; but might they not, if set up in a circular form, which does not appear, have referred also to infinity? Near Penzance, in Cornwall, is a Druidical temple, consisting of nineteen stones in a circle, with a central Kibla, the entrance being composed of two stones larger than the rest, which, like the same number of stones at Stonehenge, bore allusion to the Indian cycle. In these circles and crescents there is no trace of a roof or covering, which did not take place until the con-

struction of the first tabernacle. Zoroaster is said to have been the first who covered in temples with a roof, which he did 500 years before Christ. The Romans, at a later period, introduced roofs over temples, wherever their conquests extended. The heads and horns of oxen, and other animals, and even the bones of human beings, have been often found in and around these temples, which prove that the sanguinary rites, attendant on the solar superstition, were once practised within their awful bounds.

No. 45.— Note 116. page 35—.

### *Seraph.*

This name is expressive of that blaze of brightness, which proceeds from the splendour of the sun-beams, and it has therefore been transferred to a superior order of angels, and made to denote even the glorious appearance of the Cherubim. Properly speaking, however, it is but another name for the serpent, the common symbol of light, wisdom, life, and health, amongst the various Eastern nations; whence in religious matters it was applied to Him, whom they considered as the Divine Light, the Wisdom of God, the Giver of Life, and the Saviour of Mankind. Another name of it is Chevia, or Chuia, (yet preserved in the Syriac and Chaldaic languages) which has a near affinity to the name of Chevia, or Cheva, bestowed by Adam on the original mother of all mankind. A fragment, written in the Phœ-



nician tongue, uses this word to express the serpent, which serves to explain the shape of the Druidical temple at Abury. "Jupiter is a sphere, from which is produced a serpent. The sphere shows the Divine Nature to be without beginning or end; the serpent his Word, which animates the world and makes it prolific; and his wings the Spirit of God, that by its motion gives life to the whole mundane system." The temple at Abury fully illustrates this fragment, combining both a circular and serpentine shape, and one part of it being still called the Snake's-head. Amongst the ancient Jews the serpent was a symbol of the promised Saviour, (see Numbers xxi, 6—9. Wisdom xvi, 5—7. John iii, 14, 15. Hebrews xii, 2.) to whom we ought to look "as the author and finisher of our faith," as the Israelites did to the serpent, when lifted up in the wilderness by Moses, for the health and salvation of the people. The species of serpent, thus looked to as a symbol, is supposed to have been of the fiery flying kind, or the same as we read of in Isaiah xxx, 6., and not of the species spoken of in Genesis iii, 14.: "Upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." The former was the fit emblem of light and life, whilst the latter was the ancient emblem of death, or the creeping serpent biting the heel of the woman. To the first the Jews burnt incense in the days of Hezekiah. This explanation connects the Seraph, lifted up in the wilderness, with the infinitely superior Seraph, Christ, of which it was the symbol; though the Israelites were not saved by looking unto the Seraph, simply as a serpent, but by looking up, in that symbol,

unto the Messiah, who, as all men have been bitten by sin, cures every one who looks up to him upon the cross. In a subsequent note I shall have to treat of serpent-worship.

No. 46.—Note 117. page 35—.

*Oiled pillars.*

The use of oil, in consecrating pillars, stones, tabernacles, and vessels employed in holy purposes, is frequently referred to in the Scriptures, and the first instance of it is that of Jacob.—Genesis xviii, 18. Having erected the stone, on which he had slept as a pillar, he poured oil upon the top of it; which he is mentioned as again doing.—Same xxxv, 14. The worship of stones, thus consecrated or anointed, was diffused over the whole world; and to such a degree it prevailed, amongst the Jews, as to divert religion from the true God, and turn the supposed emblems of him into deities; for which they are reproved in Isaiah i, 4. 11—14, 29. and lvii, 6. The ancient Greeks, in like manner, were accustomed to smear the statues of their Gods with ointments; and they called stones thus anointed *petræ ambrosiæ*, or amber stones, of which there are representations on their coins, and whence arose the name of amber, signifying any thing solar and divine. Melicarthus, or the Tyrian Hercules, in founding a city, is said to have done so, where two moveable stones, or *petræ ambrosiæ*, stood by an olive-tree, in order that the city might be built under

favourable auspices, and become permanent. Stonehenge is conjectured by Bryant to be wholly composed of such stones; and to this circumstance, perhaps, may be ascribed the name of Ambresbury, a town nearly contiguous to Stonehenge. Men-ambre, a logan or rocking-stone, near Penzance in Cornwall, derived from the words men, a stone, and ambre, anointed, is another instance of the practice. In Egypt there was a book (a medicinal book of Hermes) also called ambres, from its sanctity, which was entrusted to the care of the sacred scribes. Buchanan, in his Travels from Madras through Mysore, Canara, and Malabar, states that the stone idols he there met with are occasionally oiled; and it appears to be one of the principal duties of the Hindoo priests to perform this office. Some Tartarian tribes likewise anoint their deities with consecrated liquor. But the custom of anointing, amongst the Jews, was not confined to stones or utensils. Saul, the first king of Israel, was anointed with oil, 1 Samuel x, 1.; and David, the second king, Same xvi, 13.; and other succeeding kings, in the same manner as the kings of Europe, are still anointed at their coronations. The Jewish priests were similarly anointed, of which there is a striking proof on Aaron's consecration.—Exodus xxix, 7. For the manner of compounding the holy oil, with which not only Aaron, but his sons, the tabernacle, the ark, and the holy vessels, were consecrated, see Same xxx, 23—33. xl, 9—15. and Leviticus viii, 10—12. For the peculiar efficacy of anointing-oil, see Psalm xlv, 7. lxxxix, 20, &c. The Israelites too anointed their shields;

2 Samuel i, 21. In the Eastern countries generally the custom prevailed of anointing the heads of guests and other parts of the body, to which there is an allusion in Ecclesiastes ix, 8. Thus, the feet of Christ were anointed, Luke vii, 37, 38. 44—46. Homer mentions a similar anointing, Iliad x, 577. Odyssey iii, 466. viii, 454. x, 450. Sick persons were anointed with oil, Mark vi, 13. James v, 14., a custom still observed, in Roman Catholic countries, with respect to persons at the point of death. Unction, or anointing, is referred to, John i, 41. Acts iv, 27. 1 John ii, 20., apparently in allusion to Christ, which word itself is derived by some from Chrism, or unction. The custom of anointing probably bore some reference to the Redeemer of mankind, who is specially called the anointed. The Druids closely copied the Jews, in their practice of anointing, as well as in many other respects.

No. 47.—Note 119. page 367.

### *The Logan.*

The Logan consists of an immense stone, poised on another so exactly, as to move easily with the mere touch of the finger. Pliny gives the following nervous description of a stone of this nature, L. ii, 96.: “Juxta Harpasa, opidum Asiæ; cautes stat horrenda, uno digito mobilis; eadem, si toto corpore impellatur, resistens.” Examples of the logan may still be seen in the men-ambre, spoken

of in the preceding note, and in the bed of the river Teigne in Devonshire. Another is described and figured in Cooke's 'Topography of the Southern Coast of Britain,' at Treryn Castle in the parish of St. Levan, Cornwall, which is an immense block of granite, supposed to weigh nearly ninety tons, and poised on a pile of rocks projecting into the sea : yet this enormous mass, from its nicety of equipoise, may be readily moved to and fro, as its name of the logan-stone implies, which word, in the old provincial language, means vibratory or rocking. This stone is considered by Bryant as of the very highest antiquity, and anterior to the Druidical era. One of our poets, Gray I believe, thus describes a stone of this kind :—

‘ Behold yon huge  
And unhewn sphere of living adamant,  
Which, poised by magic, rests its central weight  
On yonder pointed rock : firm as it seems,  
It moves obsequious to the gentlest touch.’

The logan, when rocked, emits an audible murmur or sound of a peculiarly awful description, to which I have alluded in the text. The Druids had the art of inducing their infatuated votaries to believe that the stone contained a deity, and that they alone could make it move. The effect, therefore, was deemed miraculous ; and, using it as an ordeal, they condemned or acquitted accused persons, as it rocked or otherwise ; and thus criminals were often led to confess what in no other way could be extorted from them. Rocking-stones are supposed to have been used in

divination, the vibrations determining the oracle. From their sound, when violently pushed and reverberating, they were sulted to alarm the country upon the approach of an enemy. To perambulate round them was a mode of acquiring sanctity, whilst the cavity was a sanctuary for offenders, for introducing proselytes, people under vows, or going to sacrifice, or for the concealment of those giving oracular responses. Among the Greeks they were used as funeral monuments, and, like barrows, they were placed by that nation, as well as by others, at the edge of lofty eminences by the sea-side, to be the more conspicuous. There is a singular conformity with this custom in the following passage of Ossian :—" A rock bends along the coast, with all its echoing wood. On the top is the circle of Loda, the massy stone of power ;" and again : " The king of Sora is my son : he bends at the stone of my power." It appears, by the same authority, that the bards walked round the stone, singing, and made it move as an oracle of the fate of battle : " He called the grey-haired Inivan, that often sung round the circle of Loda, when the stone of power heard his voice, and battle turned in the field of the valiant." The logan-stone at Stanton, in Gloucestershire, is evidently placed at the extreme and highest part of a promontory, for the purpose of being conspicuous.

No. 48.—Note 130. page 36—.

*The Tolmen.*

The Tolmen, or, perforated stone, was a large orbicular stone, supported by two other stones, between which there was a passage. Through this, persons, desirous of being purified from sin or relieved from disease, were directed to creep, or force their bodies. Sergeant Rees, in his Journal, mentions a thing of this kind in Persia, consisting of two large upright stones, with the ends lying close together and a hollow between them, through which an old man entreated him and his fellow-travellers to pass, as a means of securing them, all their lives, from injury; but the author wisely adds: "Giving no credit to such nonsense, we did not try the experiment." At Ardnan, near Cork, in Ireland, a similar place is still resorted to by the common people, who crawl through the aperture on their hands and knees three times, saying their prayers upon their beads, crossing themselves, and beating their backs against the stone. The stones composing this structure are reported to have been brought from Rome by one of the popes. Let us not then complain of our forefathers; for whatever they were then, the poor deluded Indians are now! A similar thing takes place at Malabar Hill, near Bombay, (where there is a crevice through a rock,) and in other parts of the East, the practice being ancient, and common in the mysteries of

Mithra. Borlase, in his 'Antiquities of Cornwall,' describes the tolmen, and the ceremonies peculiar to it, at some length. Two brass pins were carefully laid across each other on the top of the stone for oracular purposes. Besides circles of pillars, crescents, the logan, and tolmen, the Druids had rock-basins, rock-chairs, rock-idols, stones for procuring rain, fair winds, &c., some of which were sanctuaries, and cromlechs, supposed by some to be altar stones, and by others sepulchral, which were also used as healing stones. "Sepulchral cippi," says Mr. King in his 'Munimenta Antiqua,' "were changed into crosses;" the latter of which, according to Britton, originated in marking Druidical stones with crosses, in order to change the worship without breaking the prejudice.

No. 49.—Note 122. page 37—.

### *Blood and fire.*

Ancient History teems with examples of human sacrifices, which appear to have prevailed generally in the heathen world: the Druids, therefore, did not stand alone in this respect. The Carthaginians, in particular, long offered human victims to a statue of Hercules, which, on the destruction of that city, was removed to Rome, where it received no worship, but lay entirely neglected on the ground. They did the same thing at the feast of Saturn. In one instance of public calamity they sacrificed at once



200 children of their principal nobility. Children, indeed, were fattened amongst them like sheep for the slaughter: yet, so unsparing of human blood, they esteemed it a crime, worse than sacrilege, to maim an ape, as did the Phœnicians to hurt a cow. Amongst the Phœceans the priests selected some poor friendless wretch, in times of distress, as an atonement for the people, on whose head, like the scape-goat of the Jews, and the camel of the Arabs, they heaped all sorts of execrations, preparatory to sacrificing him. In Egypt and Canaan it was customary to sacrifice all strangers on their mounts, as did the Cyclopeans and people of Italy, and the inhabitants of Scyllæ, on the Rhegian coast. The Egyptians also, when they wanted a victim, looked out for the handsomest person, and the Albanians for the best man of the community, as an expiation, for the wickedness of the rest. The Athenians yearly sent some of their choicest youths to the Minotaur in Crete. The altar of Saturn and the shrine of the serpent deity continually received sacrifices of children and infants. Even the Scriptures show that Parental authority extended to deprive a child of life. Abraham would have offered up his son Isaac. Genesis xxii, 10. &c. Judah ordered his daughter-in-law, Tamar, to be burnt. Jephthah consecrated or sacrificed his daughter in pursuance of a vow. Judges xi, 30. &c. Saul would have sacrificed his son Jonathan, but for the opposition of his subjects. 1 Samuel xiv, 40. 45. The king of Moab offered up his son. 2 Kings iii, 26, 27.; and lastly, God himself did not spare his only and beloved Son, for the redemption of mankind. In later times, Harald,

son of Gunild, sacrificed two of his children, in order to obtain the destruction of his enemy Harald's fleet by a storm. Another northern king slew nine sons to prolong his own life: In the isle of Chios, as well as of Tenedos, it was a religious custom to tear a man limb from limb as a sacrifice to Dionusus. The Sirens, on the coast of Campania, attracted mariners to land, and then sacrificed them in their temples. In Cyprus, shipwrecked persons were offered up to Apollo, which was likewise done at the Tauric Chersonesus. The Mexicans were in the habit of sacrificing a man every nine days, to whom they previously allowed every species of enjoyment; and the Spaniards, on the discovery of America, found that several thousand persons were sacrificed by the Mexicans and Peruvians every year, to their gods. The same thing took place in the caves of Salsette and Elephantia. At Ledur in Zealand ninety-nine persons were yearly devoted to their god Swantowite. At Upsal, there was a grand annual celebration of the same kind, which lasted nine days. Indeed, it seems to have been a fixed principle with all the northern nations, that neither happiness nor security could be obtained without human sacrifices. Magnificent banquets were given on these occasions, after which the attendant slaves were put to death. In some countries the victims were made to wrestle, or engage in sports with priests, bred up for the purpose, and accustomed to victory, which was considered as a more specious kind of sacrifice. The like horrid customs are alluded to in Wisdom xii, 3—6: "For it was thy will to destroy, by the hands of our fathers, both these in-

habitants of thy holy land, whom thou hatedst for doing most odious works of witchcrafts and wicked sacrifices; And also those merciless murderers of children, and devourers of man's flesh, and the feasts of blood, with their priests out of the midst of their idolatrous crew, and the parents that killed, with their own hands, souls destitute of help." At the present day, the natives of Bhatta, in the north of India, (as stated by the Marquis of Hastings) feed on their prisoners, who are extended on a wooden form resembling St. Andrew's cross, then killed, and finally devoured with chilis and lemon juice. The Celts divined future events from the agonies of human victims, and the manner in which their blood flowed. The Cimbri did the same thing from their bowels, and the Druids derived their prognostics from the position in which the body fell. The cruel practices of the priests of Bacchus, Cybele, and Baal are recorded by several writers. At Sparta, boys were often whipped to death, in honour of Diana, and in some towns of Arcadia were treated with like severity. The Germans and Gauls, when they wanted a human victim, drew lots for one; and if it fell upon the king, they deemed the sacrifice peculiarly auspicious. In all these lamentable sacrifices, the priests, instead of having recourse to, and enforcing penitence and reformation, vainly thought to appease divine vengeance by the blood of man. As late as the year 657 of Rome there were human sacrifices in open day, frequent examples of which occurred in the reigns of Augustus Cæsar, Heliogabalus, Severus, Aurelian, and Dioclesian. They continued until Adrian, and did not altogether cease in

the reign of Constantine the Great, and descended even to Gratian, who finally put an end to them, after several of his predecessors had by edicts vainly attempted to effect it. Porphyry relates that it was usual to sacrifice a man at Rome at the feast of Jupiter Latiaris. Such sacrifices were not entirely discontinued by the northern nations until towards the ninth century, when they first received the light of the Gospel. According to Bryant, all these sacrifices had not only an expiatory object in view, but were types of something to come, especially those of the Phœnicians, which needed a priest to offer them, and his only son to be the victim. By a tradition received amongst them, El, the Supreme Deity, whose associates were the Elohim, was, in process of time, to have a well-beloved and only son, conceived either of grace or of the fountain of light. He was to be called Jeoud, and offered up as a sacrifice to his father, by way of satisfaction and redemption for the sins of others, and to avert the just vengeance of God, and prevent universal corruption and ruin. He was also to rule invested with the emblems of royalty. This tradition obscurely alludes to the Messiah, and Bryant calls it a wonderful piece of history. That human and other sacrifices prefigured the infinitely greater and more precious sacrifice of our Blessed Saviour, is clear from many parts of Scripture, especially Hebrews ix, 8—14. x, 1—10.: a sacrifice prophesied even by Caiaphas, the Jewish high-priest, when he said, "it was expedient that one man should die for the people, and the whole nation perish not:" but he little imagined that it was "not for that

nation only, but that also Jews should gather together in one the children of God that were scattered abroad." John xi, 49—53. Long before this, the Jews, unconscious of the motive, used to sacrifice their children to Moloch, as stated in No. 51. Britain, too, like the rest of the world, once adored, and sacrificed to, sanguinary deities : but her present inhabitants follow a more benign system of religion. Our forefathers were immersed in utter darkness. Their descendants cultivate all that can cultivate, purify, and instruct the soul. What a change ! How grateful to the mind ! This, which was once a Pagan country, is now a Christian land. It was once subject to Druidical superstition, which lay, like an incubus, on every corporeal and mental energy. We may now all worship freely in the house of God, without dread of excommunication or of butchery, without any other sacrifice being required than that of sin, and with no other homage than that of a humble and contrite heart ! What a striking, what a delightful contrast ! Even the heathens were convinced of the uselessness of sacrifices. " Ne in victimis quidem," says Pliny, " licet optimæ sint auroque præfulgeant, deorum est honos, sed piâ ac rectâ voluntate venerantia." Cicero, to a similar effect, observes : " Cultus autem deorum est optimus, idemque castissimus, atque sanctissimus, plenissimusque pietatis, ut eos semper purâ, integrâ, incompitâ et mente et voce veneremur." Seneca makes a like remark : " Non immolationibus et sanguine multo colendum Deum, sed mente purâ, honestoque proposito." The same author elsewhere states : " Non templa illi, congestis in alti-

tudinem saxi, extruenda sunt. In suo cuique consecrandum est pectore." If heathens were of this opinion, what ought to be the sentiments of Christians! And yet, in defiance, as it were, of humanity, even at the present day, human sacrifices continue in countries, of which the government is Christian. Ward expresses his fears that in private they are very frequent in Bengal; and there is too much reason to believe, from the same author, that certain of the Mahratta tribes privately cherish a number of human victims for the altar of their gloomy goddess Kallee, whom the blood of a tiger is said to please for 100 years; of a lion, rein-deer, or man, 1000 years; and of three men, 100,000 years. The same author records that 438 victims were burnt alive, within thirty miles of Calcutta, during the year 1803 only. At Orissa, in Bengal, numerous victims yearly sacrifice themselves to the idol Jugunnáth. For further proofs of Hindoo cruelties, see Same, V. i. p. lv—lviii., who estimates the number of people annually destroyed, in some way or other, by Brahminical superstitions, at 10,500 and upwards! On the Gold Coast of Africa, human victims, being usually old and infirm slaves, are continually sacrificed on the deaths of men of eminence. Not long ago, the king of Dahomy offered up 4000 Whidaws at once to the fetishes, besides many persons of other nations, whom the fortune of war had placed in his hands. The Wolf Pawnees, a tribe of Indians in Upper Missouri, sacrifice human victims to their gods, at the instance of their priests, who hold them in absolute subjection. The Otaheitans, and other inhabitants of the

South Seas, had similar sacrifices, until converted by Christian missionaries. In their sacrifices, the Druids not only offered beasts, after the manner of the Jews, but, like them, when they became idolaters, burnt incense to Mercury, and to other imaginary deities, on whom they blindly conferred the superlative attributes of the One Supreme. Their human sacrifices were constant, and almost unlimited in the number of victims, whom they slew in gloomy woods and on stone altars. The most solemn sacrifice of the Druids, both in Gaul and Britain, was that of human beings enclosed in wicker-work, as noticed below.

No. 50.—Note 123. page 37—.

*Lit the pyre.*

The Druids were accustomed, on very particular occasions, to construct large images of wicker-work, which they filled with living men and then set on fire, whereby the wretched beings within were invariably destroyed. Of this method of sacrifice Cæsar gives an account in his ‘De Bell. Gall. L. vi., as does Borlase, p. 127. While these dreadful colosses were burning, the groans of the dying were drowned by the shouts of the spectators and loud music. This strange custom may have originated in some remembrance of the victories of Jupiter over the Titans and Giants. Criminals and prisoners were in such cases principally devoted, who were reserved for the purpose for five

years, or until there was a sufficient number to form a sacrifice. When these were wanting innocent persons were taken. Cruel, however, as was the conduct of the Druids in this respect, we need not wonder at it, when we are told that Herphilus, one of their first doctors, taught anatomy in their schools on the tortured bodies of living men, sometimes even to the amount of 700 persons. The rite of the human sacrifice was not unparalleled amongst other heathens, whose festival fires were attended with the sacrifice both of men and beasts; whence, perhaps, arose the practice, still in existence, of burning persons in effigy, in public detestation of some notorious crime or misdemeanour. Sometimes human victims were burnt on public feast days, for the amusement of the barbarous populace. Thus Nero wrapped the Christians in hemp and pitch, and made them serve as torches in his theatre, in contempt, as has been supposed, of the Scriptural observation: "Ye are the lights of the world."

No. 51.—Note 124. page 37—.

### *Moloch.*

The passing through fire to Moloch, and giving seed to Moloch (that is, burning human victims in honour of that divinity, which was one of the representatives of the sun) are repeatedly mentioned in the Old Testament, and expressly forbidden by Moses, in Leviticus xviii, 21. See



also Deuteronomy xviii, 10.—Psalm cvi, 19. 37, 38. The Jews, notwithstanding, even sacrificed their children to this false god, principally in the valley of Gehinnon, afterwards called the valley of Tophet, which name was sometimes bestowed on that god himself, especially in 2 Kings xxiii, 10.—Isaiah xxx, 33, (wherein he is called “Tophet ordained of old.”) and Jeremiah vii, 31. He seems also to have had this appellation, either from the deafening noise made with drums, trumpets, and cymbals, to overpower the cries of the victims, or from being the god of thunder. Moloch was an idol made of brass, having the head of an ox, or calf, but otherwise a kingly figure, with arms extended to receive the sacrifices, which, sliding into a hollow within, filled with fire, were soon burnt to death and consumed. The Jews were at an early period well acquainted with this horrid deity and the rites pertaining to it, and it was one of the idols carried by them into the wilderness, or desert, as alluded to by Amos v, 26. Even Solomon worshipped it, 1 Kings xi, 7. (wherein it is called Milcom); and Ahaz, another of their kings, made his children pass through its fires, 2 Kings xvi, 3. But Josias, the good king Josias, demolished the idol, hewed down the surrounding groves, and directed that the place where it stood should be for ever a receptacle for dead carcases and the filth of Jerusalem. Gehenna, Gehennon, or Gehinnon, from the impiety of this practice, was called hell by our Saviour. The Jews appear to have derived it from the Canaanites and Egyptians, who, as well as the Tyrians and Phœnicians, and the inhabitants generally of Pales-

time, had a peculiar veneration for Moloch, at whose shrine, in allusion to his being likewise the god of light, of which fire was esteemed a symbol, instead of the blood of inferior victims, they offered that of man, thinking it the most acceptable. Amongst the Greeks Moloch was called Kronus : but the same people had many deities, on which they conferred the name of Moloch, and which, before the introduction of temples, they worshipped in the shape of a pyramid. Some rivers bore the appellation of Moloch, or Melech, with reference to the same deity. The Phœnicians considered Moloch as the father of the gods, and it is very probable that Saturn, to whom similar sacrifices were offered by the Carthaginians, was only another name for Moloch. It is remarkable, that alpha, amongst this people, signified awe, which may have probably borne reference to Moloch, whom they esteemed as the first and the last. By the Egyptians he was called Thoth, or Taut. By the Druids he was styled Thor, Taramis, or Jupiter, in honour of whom they caused not only children to pass through the fire, but, according to Havillan, a writer on the Phœnician race in Cornwall, which first brought the custom into Britain, they slaughtered men and drank their blood. By some authors Moloch is supposed to have been a deification of Noah : if so, the character of this amiable patriarch was miserably abused. From his name, Thor, Thursday, or the day of Thor, was consecrated to him. The Germans, Saxons, and Swedes worshipped him in the same manner as the Druids. These wretched practices were not unknown to the Romans, and continued amongst

them until the pro-consulship of Tiberius. The Hindoo idols at Orissa and Ishera, on the Ganges, (of the first of which Buchanan, in his 'Christian Researches in Asia,' gives a painfully interesting account, and which he calls the Moloch of Hindostan,) still attest their existence. Such rites make one's hair stand on end with horror; and we are shocked to find, in the history of our pagan ancestors, that they were so deluded as to offer human victims to their gods: but let us be candid, and reflect how much more future ages will be shocked, when they peruse the history of the present and other Christian times, to find, not merely hundreds, but millions of living men and Christians offered up on the altars of ambition, avarice, and revenge, and a variety of means adopted to render the detestable trade of human war and butchery a glorious profession !

No. 52.—Note 126. page 38—.

*Too oft have Christians persecuting sought  
To bridle faith, and tyrannize o'er thought.*

It is incontrovertible, and in too many dreadful cases on record, that Christians, not however with the sanction of the Gospel, which enjoins peace on earth and good-will towards men, have waded through seas of blood, persecuted with fire and sword, and been guilty of every species of cruelty to infidels, as well as to each other, in the name of religion, of which the massacre of the Huguenots was a

memorable instance. At such times, in their zeal, they have altogether forgotten that all men are brethren, and the tolerant spirit of their Master, (as plainly shown in Luke ix, 53—55.) who, knowing whercof man is made, prophesied the reign of persecution in the same Gospel, xii, 49. 51—53. In 410 an edict was obtained from Honorius, which sentenced to death all who differed from the Catholic faith, whilst some other Roman emperors committed the most barbarous enormities upon such as adhered to that persuasion. But the inquisition, which began in the ninth century, was the chief source of persecutions, cruelties, butcheries, and murders. Lorentes, in his history of this dreadful tribunal, calculates that, in the Spanish Peninsula alone, under 45 grand inquisitors, 241,000 persons, of whom Jews and Moors were the greater part, were sacrificed in autos-da-fê and by other modes, with attendant confiscations and dishonour to their families. The bull of the present Pope of Rome, and an edict of the late Emperor of Austria against Bible Societies, are further instances how far men will go when actuated by religious zeal and superstition. But of what avail are these puny efforts to arrest the progress of Christian knowledge? With respect to tests, so much resorted to by various Christian sects, these form no part of the Christian religion, nor are they congenial to it. They have been chiefly aimed, in this country, at popery; (especially in the reigns of Elizabeth, James I., Charles I., the Inter-regnum, and Charles II.) but it is too true that they were not confined to the Romanists, since Protestants have persecuted Protestants, episcopalians the presby-

terians, presbyterians the episcopalians, and these the non-conformists. Even the primitive Christians were guilty of the same fault as to pagans and heretics, who, in their turn, lost no occasion of traducing and persecuting the orthodox. Now, if we refer to the New Testament, we shall find nothing to justify such proceedings, but on the contrary. "Why is my liberty" says St. Paul, 1 Corinthians x, 29. "judged of another man's conscience?" In Acts xv, 10, St. Peter asks the pertinent question: "Why tempt ye God to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear?" In Scripture there is no sanction for the infliction of death or bodily suffering on account of heresy. "A man that is an heretic," says St. Paul to Titus, iii, 10. "after the first and second admonition,"—what? not kill or torture—but "reject." The same apostle, in Corinthians v, 11. exhibits a like spirit of forbearance, wherein, speaking of fornicators, idolaters, &c., all he enjoins his disciples to do is merely "with such an one not to eat;" and again, in his epistle, 2 Thessalonians iii, 14, 15. he directs them, "if any man obey not his word, to note that man and have no company with him, that he may be ashamed," yet to "count him not as an enemy, but admonish him as a brother." It is moreover observable that the Israelites had no commission to make war on their neighbours, or exercise any violence, in order to compel them to worship the God of Israel, after being conquered; (Deuteronomy xx, 10.): nor were they empowered even to attempt the recovery of a native Israelite, though a deserter to idolatry and settled in

a heathen country. What St. Luke calls "the things most surely believed," namely, the grand doctrines which constitute the life and glory of the Evangelical system, ought never to merge into contention about names, or forms, or parties. The next in importance to first truths are those principles which involve personal right and responsibility of men in every thing relating to religion, and the wide distinction which ought ever to subsist between every system of human or state policy and the legislation of the conscience. The value, influence, and enjoyment of these most important truths and principles are destroyed if they are forced upon our reception by the arbitrary will of a fellow-creature. Eusebius, in his *Eccl. His.* viii, c. 1., speaking of those who corrupted the church by secular influence, observes: "They also, who seemed our shepherds, laying aside the rules of piety, practised contention and schism among themselves, and, increasing in hatred and bitterness, outrageously sought to uphold hardship, and command as it were tyranny." Constantine, in his first decree in favour of Christianity, directed, in order to establish public tranquillity, that every one should have free and absolute liberty to observe the Christian religion without grief or molestation, and that no man should be enforced to use one religion more than another. What a blessing to mankind, if he and his successors had gone no farther, instead of issuing, as they afterwards did, penal edicts against idolaters and heretics, which involved the whole world in confusion! Dioclesian in particular caused the Scriptures to be publicly burned. All attempts at civil ascendancy in

one sect of religion over another are odious, since individuals, although they may refuse to conform on some doctrinal point, may yet feel a proper regard for the peace and welfare of each other, and of the country wherein they dwell. Even, if there be any thing wrong in a man's faith or doctrines, we should imitate Michael the arch-angel, "when, contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee," Jude 9. confirmed by 2 Peter ii, 11. What ought to be the feeling of one sect towards another is admirably defined by that distinguished philanthropist, the late Granville Sharp, in a letter to Dr. Fothergill:—"Experience has taught me to make a proper distinction between the opinions of men and their persons. The former I can freely condemn, without presuming to judge the individuals themselves. Thus freedom of argument is preserved as well as Christian charity, leaving personal judgment to Him, to whom alone it belongs;" words deserving of inscription in everlasting characters on the hearts of all men! See Corinthians iv, 3—5. to the same purport. By leaving room, among believers, for a conscientious difference of opinion upon minor points, an opportunity is presented for the exercise of that spirit of mutual tolerance and charity, which, however foreign it may be to the temper in which religious controversy is sometimes conducted, is clearly required by the precepts of the Gospel. Cromwell, not long after his exaltation to the protectorship, in addressing parliament, justly said:—"Is not liberty of conscience in religion a fundamental? So

long as there is liberty for the supreme magistrate to exercise his conscience, in erecting what form of church-government he is satisfied he should set up, why should he not give it to others? Liberty of conscience is a natural right, and he that would have it ought to give it. This, I say, is a fundamental, and it ought so to be: it is for us and the generations to come.”—“What is faith?” asked Wesley. “Not an opinion nor any number of opinions put together, be they never so true. A string of opinions is no more Christian faith than a string of beads is Christian holiness. It is not an assent to any opinion, or any number of opinions. A man may assent to three, or three-and-twenty creeds: he may assent to all the Old and New Testament, (at least as far as he understands them) and yet have no Christian faith at all. The faith, by which the promise is attained, is represented by Christianity as a power wrought by the Almighty, and passing now, even as it has done from the beginning, directly from God into the believing soul. I am sick of opinions, I am weary to hear of them: my soul loathes this frothy food.” The unfortunate Sir Henry Vane, in his ‘Retired Man’s Meditations,’ (1655) accurately states the boundaries of human authority. “The province of the magistrate is this world and man’s body, not his conscience or the concerns of eternity.” And what says our excellent poet Cowper?—

‘ All constraint,  
Except what wisdom lays on evil men,  
Is evil, hurts the faculties, impedes  
Their progress in the road of science, blinds



The eye-sight of discovery, and begets,  
In them that suffer it, a sordid mind  
Bestial,—a meagre intellect, unfit  
To be the tenant of man's noble form.'

It is not in the peculiar creeds of any church, but in the Word of God only, that we are to seek for the doctrines of salvation. It is not the dominion, or the power, or the might of any human opinion that shall finally prevail, but the power of the Lamb! Force may make hypocrites, but it never enlightens the understanding. "As soon," observes Mr. Duncombe in a letter to Mr. Allen in 1719, "may a fit of the gout be removed by a syllogism, or a violent fever by a demonstration of Euclid, as the mind be illuminated by fire and faggot. Such premises infer no conclusion, but that of a man's life; and if you terrify him into the profession of what he does not believe, instead of erecting a trophy to God, you will only build a monument to the devil."—"To divide for the truth's sake," remarks another author, "is the spirit of martyrdom: to divide for straws is the spirit of schism, and stands foremost amongst the works of the flesh."—"Let there be no violence in religion," says the Koràn; a precept, which, though belied by Mahomedan practice, well deserves the notice of Christians. The example too of the emperor Tiberius is worthy of imitation. When called on to punish heretics or unbelievers, "Leave," he finely exclaimed, "to the gods the business of avenging their own wrongs." We should never forget that, in this world, we are amongst men, not angels, and should therefore bear with each other's infirmities.

Christ himself tells us, that the wheat and tares are permitted to grow together until the harvest. Adam Smith speaks with delight of an era (when Ephraim shall no more vex Judah, and Judah shall no more vex Ephraim,) "free from every mixture of absurdity, imposture, and fanaticism, when the teachers of each little sect, finding themselves almost alone, would be obliged to respect those of nearly every other sect; and the concessions, which they would mutually find it both agreeable and convenient to make to one another, might, in time, probably reduce the doctrine of the greater part of them to that pure and rational religion, such as wise men have, in all ages of the world, wished to see established," V. iii. B. v. C. 1. Persecutions and tests have not been limited to the Christian world. The various sects of ancient philosophers did the same, calumniating and worrying each other at every opportunity. By a decree of the present Emperor of China it is death for any one to import a Bible. A similar decree, with respect to one, and the coincidence is remarkable, was made by Antiochus, 1 Maccabees i, 57. In China there has been very lately a general persecution of Christians.

No. 53.—Note 127. page 39—

*To woo the sun.*

The first variation from the pure religion of the patriarchs was the worship of the sun. A like reverence was

next paid to the moon and stars, and generally to the whole host of heaven, they all being regarded as fountains of light; whence, by some, their worship was called fountain worship, and by others, the Sabian or Mithratic worship. The solar fire being a noble symbol of that divine, all-pervading, and all-vivifying energy that supports and animates the creation, it is not wonderful that the Supreme was too often forgotten in the symbol, or, as St. Paul expresses it in Romans i, 25.—“The creature worshipped more than the Creator.” In practising this worship, it seems to have been considered that the hosts of heaven had some mediatorial influence between man and the Divine mercy. Whatever may have been the real origin of it, the worship, it is certain, was not only ancient, but universal, not even excepting the Jews, who are often reprehended for it in the Scriptures, particularly in Deuteronomy iv, 19. and xvii, 3. Job makes a boast (xxxi, 26—28.) that he was innocent of the practice. The kings of Judah, amongst other instances, burnt incense to the sun, moon, and twelve constellations, indeed to all the host of heaven; and likewise appropriated horses and chariots to the service of the first-mentioned luminary.—2 Kings xxiii, 5. 11. Baalim or Baal, a deified representative of the sun, is mentioned in 1 Kings xviii, 27., where Elijah ridiculed this idol and its priests. The images of the sun were destroyed by Asa, 2 Chronicles xiv, 5. Joshua xxxiv, 4.; in addition to which, it may be observed that the name of Samson signified the sun. In the book of Wisdom is a very beautiful allusion to this worship, xiii, 1—5. The same worship prevailed amongst

the Chaldæans, Assyrians, Egyptians, (at Lycopolis, in Egypt, the jackall was considered an emblem of the sun and worshipped,) Canaanites, Persians, and other Eastern nations, amongst whom were various deified representatives of the sun, as Mithras, Omphi, and Elohim, or Eli-on; by the last of which titles, the Canaanites distinguished their chief divinity. The deity El was generally invoked by the Eastern nations on attacking in battle, which custom is still practised by the Mahommedans, under the altered name of Allāh. Saron was another appellation of the same deity, to which hills crowned with woods, and rocks were dedicated. The Persians did not exactly worship the sun itself, but Mithras, an invisible deity, which they fancied to reside in its body, and to which they sacrificed horses, as related by Herodotus and Strabo; and in its honour they kept a continual fire upon the altar,—whence, perhaps, arose the Bealtines, or fires, formerly kindled, on May eve, on the tops of caves or of rocky eminences, in the Highlands of Scotland, and which were clearly a relic of the worship of Baal, or the sun. The Jews accounted the origin of fire to be divine, and the veneration they had for it has been transmitted to their posterity, the modern Jews, who carefully keep lights in their synagogues. The Egyptians, Babylonians, and Phœnicians regarded fire and water as the first of things: hence arose the use of them in nuptial and baptismal ceremonies, as the emblems of generation; whilst at funerals, they characterized the imperishable nature of the soul and its immortality. At Delphi and Athens, the fire, used at sa-

crifices, was preserved with holy care, being watched by the priests, who, like the Roman Vestals, were punished with death, whenever it was extinguished. By the Persians, and some other nations, the minor planets appear to have been considered as messengers, and the countless stars as armies, to diffuse obedience and repress disorder; and by others, the inferior divinities were supposed to reside in the stars. According to Macrobius, the Egyptians used to represent the sun, which they worshipped, under the several names of Ammon, Horus, and Osiris, in their winged images of that luminary, with two colours,—one white, as typical of Ammon or the imperial sun,—the other blue, as denoting Serapis, or the sun's descent into Hades during winter, which bore the appellation of infernal. A distinction of colours in representations of the sun has also been observed, in the mythological paintings of the Tartars, Japanese, and Chinese, amongst whom they are white and red, instead of white and blue, as amongst the Egyptians. A striking representation of a sacrifice to the sun still exists on a rock in the Thebais. The inhabitants of Pæonia, in Thrace, worshipped the sun in the shape of a disk of metal, suspended on a pole, without an image. All the names of Grecian deities, however appropriated, were originally connected with the sun. The same worship was practised by the people of Mycenæ in Greece, and various kinds of images were relics of its honour, of which a pillar is known to have been one. Pythagoras and his disciples were accustomed to prostrate themselves as soon as the disk of the sun appeared above the horizon; and the Persians,

according to the creed of the first Zoroaster, did the same. It was a beautiful principle, and not only a principle, but a practice of the Pythagoreans, to reconcile all differences before sun-set. What an example to Christians ! who are enjoined to it, in Ephesians iv, 26. Torchill, a supreme judge in Iceland, of unblemished life, perceiving his end approach, had himself seated in the open air, with his face towards the sun ; and, having gazed on it for some moments with a kind of ecstacy, and recommended his soul to Him who created the sun and stars, he tranquilly expired. Plato acknowledged the sun, moon, and stars to be gods. In fact, the worship of the sun, &c., formed the very basis both of the Eastern and Western superstitions. According to Bryant, most of the deities, whether male, or female, worshipped by different nations, will be found, on investigation, to have had one common origin, and to be resolvable at last, however modified, into one, which is the sun. In Peru, the sun was supposed to have made all things, and in that country, as well as Mexico, altars were raised to him as a deity. Amongst the Hindoos, the orb of day is still daily worshipped, and his votaries form a peculiar sect, called Sauras. He has a multitude of names, twelve of which are particular epithets, or titles, denoting his distinct powers in each of the twelve months. The Indian poets and painters represent his car as drawn by seven green horses, signifying the days, who are preceded by Arun or Arjoon, the dawn, his charioteer. Some of the Hindoos make their obeisances to him in a standing posture ; whilst others, more devout, throw up their hands

joined to their foreheads, gaze at the sun, prostrate themselves, and then turn round seven times, repeating certain forms of supplication and praise. On these occasions they hold up water, and then pour it out as a drink-offering. On the first Sunday of the month Magh, (May) the sun is specially adored, chiefly by women. Some never eat till they have worshipped him ; and when he is overcast with clouds, they fast. They also worship the constellations, signs of the zodiac, stars, moon, (which they represent as male) the planets Mars, Mercury, Jupiter, Venus, Saturn ; the ascending and descending node, &c. In India, a race of kings was distinguished as the descendants of the sun, and another as descended from the moon. In the Kurile isles, the sun and moon are likewise considered as divinities. In Montenegro, in celebrating the communion, unleavened bread is used by the priests, baked under the ashes of a fire kindled by the sun's rays. In Britain, the sun was formerly venerated in the shape of half a man, placed on a high pillar, with the face emitting rays of light, and a flaming wheel on the breast. Britons still worship the sun, but a better sun than that of their ancestors,—“ The Sun of Righteousness.”

No. 54.—Note 128. page 39—.

*The queen of heaven.*

The precious things put forth by the moon are mentioned in the Bible as early as the days of Jacob, and we often read there of “the queen of heaven.” See Jeremiah vii., 13. xliv, 17—19. 25. That this luminary was worshipped by the Jews, or, as Dyer observes, in his ‘Ruins of Rome,’

‘Astarte lured

Too prosperous Israel from his living strength,’

is clear from the same authority. The temptation to this kind of idolatry seems to have been strong in the first ages of the world, considering the blindness which then almost universally prevailed. Young says,

‘Nor was it strange,

Matter high wrought to rude surprising pomp,

Such godlike glory, stole the style of gods

From ages dark, obtuse, and steep’d in sense ;

For sure to sense they truly are divine,

And half absolved idolatry from guilt.’

Ward to a similar purport remarks, “As the worship of heathens has always been dictated by their fears and hopes, rather than by their reason, it is not a matter of surprise that they should have worshipped the host of heaven, while they believed the stars to have such a mighty and imme-



diat influence on their destiny here and hereafter." Indeed this worship, like that of the sun, was general, and traces are perceivable in the history of every ancient nation. It is singular, that in many of the Asiatic languages, and in all the northern ones of Europe, particularly the Gothic, Anglo-Saxon, German, Dutch, Danish and Swedish, the sun is feminine and the moon masculine. The northern mythology even makes the sun the wife of Tuisco, or the moon—the Saxon idol which gave name to our present Tuesday. In the southern mythology, the sun and moon are of contrary genders, and the sun is made the husband of the moon; and during the sovereignty of Antoninus, a grand festival was held in honour of the union throughout the Roman empire, and a rich marriage portion was assigned. In some countries, the moon, variously called Venus, Diana, and Astarte, or Ashtaroth, (as spelt in the Bible) was both male and female. When the former, it was sacrificed to by males in female habits; and when the latter, by females in male attire. Amongst the Egyptians, the moon had the title of Isis or Bubastes. It was for affirming that the stars were inanimate bodies, the sun a mass of fire, and the moon a habitable world, that Anaxagoras was charged with impiety: even Socrates thought him guilty of great presumption, and Plato speaks of his opinion as having a tendency to atheism. The worship of the moon at Ephesus is spoken of in Acts xix, 27. where it is called "the great goddess Diana, whom all Asia worshippeth." It still exists among the Hindoos. Many Hindoo women, at the total wane of the moon, watch over

a lamp, burning clarified butter, for twenty-four hours, to prevent its being exhausted until the appearance of the new moon. The Druids were devoted to the same worship ; and their gathering of misleto was principally regulated by the age of the moon ; nor is it yet altogether discontinued in Europe, though it has assumed a different form. In Roman Catholic countries we may observe proofs of its having been appropriated to Christianity, wherein the Virgin Mary is represented with the moon beneath her feet : and in Spain, particularly, all the lunar attributes are revered under the name of the mother of God. Our Saxon ancestors dedicated Monday to the adoration of the moon ; and on the first day of every lunar month, festivals were celebrated by them, in commemoration of the benefits received from the former moon, and in gratitude for its successor. In some parts of England it is customary to bless the new moon, and in Scotland they do the same thing, with the addition of a curtsy at the same time, which is termed saluting the moon. By the Africans the moon is worshipped as Astarte. Park, in his first Journey, p. 248. notices the practice by the negroes of saluting the moon. On the Gold Coast they welcome its re-appearance with rejoicings. Travellers, in general, to Africa and the West Indies, agree in testifying the great fondness which the natives and negro slaves have for the moon, and their delight in dancing by its beams. The late Dr. Clarke, in his Travels, part ii. section ii. as well as in an Appendix, No. ii. treats rather largely of the worship of Astarte.

No. 55.—Note 129. page 39—.

*Dead men deified.*

The worship of dead men was coeval or nearly so with that of the heavenly host, which, originating in regard for some eminent services of the departed, led gradually to the erection of altars and oblations to their memories, and, at length, to the veneration of images in human forms. Cicero approves of the custom of paying divine honours to celebrated men, as did Pythagoras, Plato, and Socrates. Diodorus observes, that the Egyptians learnt of the Ethiopians to deify their kings, who generally received that honour in consequence of their virtues: they afterwards made constellations of their kings, and bestowed on the sun and planets the names of those whom they esteemed as benefactors. The Hindoos also worshipped deified heroes, and paid sacred honours to some of their brahmins, which they continue to do in the present day, going so far as to venerate their wives and families, and even their prostitutes. The Roman Catholics have likewise made gods and saints of mortals, who may be perfectly assimilated to the heroes and demigods of ancient polytheism. In A.D. 606 the Virgin Mary was exalted to the throne of a deity, under the sanction of Pope Boniface and the emperor Phocas. In process of time not only dead but living men were deified. Some of the Eastern nations addressed their monarchs by titles of

divinity, and approached them, as they do still, with peculiar marks of respect. Amongst the Greeks and Romans, in their simpler days, their rulers and magistrates were contented with the titles of their offices; but, as they degenerated from this state, they became gods and demi-gods, being deified both dead and alive. Divine honours were, even during the existence of the Roman republic, openly paid to the governors of provinces, who were entitled demi-gods. Julius Cæsar, to his honour, desired the senate to erase from his statue in the Capitol this title, which had been given him: but Augustus Cæsar was less fastidious; for, having been dignified with an apotheosis, he required the Jews to worship him at Jerusalem, which they refused, though, from Acts xii, 22. and xiv, 11—18. it is clear that they were at times guilty of practices which diverted the worship of the Creator to the creature. Tiberius and Nero were both admitted to the same honour, and had their priests and temples at Rome, wherein they were worshipped. The image of Trajan was likewise deified when he was alive. Diocletian commanded himself to be worshipped as a god. Horace compliments Augustus Cæsar upon the divine honours paid to him by the Roman people.—Carm. l. iv. 5. 34. Tacitus records two or three similar facts. The word generally used to denote the divinity of the emperors was *numen*,—as *numen domini nostri Augusti*, *numen imperatoris*, *numen principis optimi*, which word in its primary sense signifies the divine power, and in this sense Cicero uses it in his ‘*De Nat. Deor.*’ l. i. c. 9. The word has been found on some Roman

coins discovered in Britain. Of these deifications there are many proofs on Roman coins. The Grand Lama of Thibet is a well-known instance of the worship of a living being, who, when dead, is replaced by another in a secret manner; a somewhat similar custom is to be found in Abyssinia, where the high-priest, when sick, is knocked in the head, and another, in good health, placed in his stead, which is apparently done with the view of rendering the priesthood office eternal, like that of Melchisedec. A living being, reputed to be a god, is worshipped at Chimchore near Poonah, not far from Bombay. In the 'Asiatic Researches,' V. vii, 381., Captain Moor describes a god of this kind, called Chincho or Deo. The Egyptians, like the Abyssinians, when their god Apis (an ox) was near death, drowned him in the Nile, substituting a healthy ox in his room. Even the enlightened Lord Bacon placed our king James I. only next to Jesus Christ, as if he were a deity. Of this impious mockery there are proofs, still worse, in some of the addresses to the late Emperor Napoleon. A charitable author remarks, that in thus deifying planets and men, it was only done for the purpose of using their mediation with an offended God. Whether this was the fact or not, it is certain that such deifications formed a leading principle in all the heathen idolatries. During the French revolution, the statue of Marat was worshipped at Paris. What can be more preposterous than these deifications, even of the best of men! how much more so of the very worst! Abraham, though highly favoured by God, considered himself but "dust and ashes."—(Genesis xviii, 27.) And in

Revelations iii, 17. what is man described to be? As "wretched, miserable, poor, blind, and naked." If he would be elevated to the skies, it can be solely by the redeeming atonement of Jesus Christ.

No. 56.—Note 130. page 39—.

### *Carved tokens.*

The Bible abounds with examples of the worship of carved images, which was not confined to the heathen nations, but comprehended the Jews, notwithstanding the repeated prohibitions given them against such a mode of worship. Long previous to the promulgation of the law on Mount Sinai, they had images, which they either publicly or privately worshipped.—See Genesis xxxi, 19. xxxv, 2.; and even whilst Moses was receiving the law on Mount Sinai, they took advantage of his absence to make a molten calf, and proclaimed a feast to it: a similar worship is still observed by the inhabitants of Mount Libanus.—Exodus xxxii, 1—6. The idolatry of the same people is alluded to, 1 Kings xii, 28. 2 Kings xvii, 9—12. 14—17. xxiii, 24. 2 Chronicles xxxiii, 7. Psalm xcvi, 7. cvi, 36—38. Isaiah xlv, 13—19. Jeremiah xix, 13. Ezekiel xx, 7, 8. 13. 16. 21. 24. 31. Habakkuk ii, 18, 19. Baruch vi, throughout. Acts vii, 42, 43. Romans i, 23—25. and many other places. Amongst these images was one of a peculiar species, called the Teraphim, (being the same as

the images stolen by Rachel from Laban, as mentioned in Genesis xxxi, 19. before quoted; see also Judges xvii, 5. xviii, 14.) which at first appears to have been allowed (see Hosea iii, 4.); but afterwards, being thought endued with the power of prophesying, was appropriated to divination, in the same manner as the king of Babylon consulted images, in Ezekiel xxi, 21. Some authors describe this image as thus composed.—After killing a man, wringing off his head, and seasoning it with salt and spices, they inscribed upon a plate of gold the name of some unclean spirit, placed it under the head on a wall, lighted candles, and worshipped it. With an image of this nature, the Rabbis assert that Laban spoke. In Zechariah x, 2., as translated in old editions of the Bible, we read: “The Teraphim” (in later editions written idols) “have spoken vanity.” The ancient Samaritans used to reverence an image bearing the name of Jehovah. Even in the time of our Saviour, Herod mixed pagan rites with the Jewish law, which gave birth to a sect called the Herodians. Amongst the heathens, there was no end or limit to their idolatries, which comprehended even logs of wood, and blocks of stone. In the temple of Hercules, in Bœotia, there was neither a statue, nor any other work of art, but a rude stone only, as was the case in the temples of Ceres and Pallas, in Phrygia and Attica. The idol of Juno, in her temple at Samos, was a post; and the Rhea, of the Argonauts in Bithynia, was the stump of an old vine, placed in a grove near a stone altar. Indeed, the first effort at images amongst the heathens was from aged trees, roots,

and sprays having some fancied resemblance to the human form, which custom the Chinese and Japanese still retain. The idol of the Amazonian goddess, Artemis, at Ephesus, was the stump of a beech-tree, and the palladium of ancient Jhuni, a piece of wood of extraordinary form. It has been supposed, that the ancient heathens, in adopting these uncouth designations, did so from an idea that the Deity could not be represented under any figure, or made evident to the senses, or be comprehended even by the human mind; (this notion might furnish an useful hint to Roman Catholics;) for which reason, and conceiving also that the Deity resided in all things, they multiplied their deities; the doctrine of a Divine Unity being confined to the Jews, though they, as plainly appears by this note and preceding ones, were polytheists. Before the times of Hesiod and Homer, there were neither statues nor paintings in the temples. The deity worshipped at Petra was a square pillar of black stone. Other idols were of a cubical shape, being placed in the vestibules of temples, to denote truth, (which, like the cube, is always true to itself,) and also eloquence. The great northern idol, Thor, was the trunk of a tree, with an accidental similitude to the human heart at one end. This idol is still worshipped as an image of wood by the Laplanders, who, likewise, worship places and things of an extraordinary appearance or figure. Resemblances of heads, feet, &c., have been in many other countries like objects of worship. Grottos also have been called after deities, as, amongst other instances, the grotto of Egeria in Italy. In Siam they worship a white ele-



phant, and in Ceylon they once honoured a tooth :—but it is almost time to close this disgusting catalogue.

The Hindoos even go so far as to worship their implements of trade, the better to obtain success in business ; as the joiner his chisel, mallet, &c., the weaver his shuttle, the barber his razor, the potter his wheel, the mason his trowel, the washerman his shampier, the blacksmith his hammer and bellows, and the shoemaker his awl and knife ; a species of worship not unparalleled in the Scriptures.—See Habakkuk i, 10., where allusion is made to the custom of fishermen sacrificing unto their net, and bearing incense unto their drag ; and for the same reason as offered by the Hindoos,—“because by them their portion is fat, and their meal plenteous.” Thus the Hindoos, notwithstanding their multiplicity of gods, are still enquiring, what is God ?

The Romans were not content with worshipping heathen deities of the various kinds before enumerated : they profaned holy places. Adrian, when he rebuilt Jerusalem, dedicated a statue and grove to Venus on Mount Calvary, and another to Jupiter in the Holy Sepulchre. He likewise devoted the grotto of Bethlehem, or manger of our Saviour, to the rites of Adonis, whose statue was placed there. Some time after the establishment of Christianity, the tables were turned upon the heathens. In the church of St. Agnes, at Rome, an antique statue of Bacchus, with a little change of drapery, was worshipped under another name. A statue, formerly that of Jupiter Capitolinus, having received a new head and hands, in one of which was a key, instead of a thunder-bolt, was metamorphosed

into the apostle St. Peter. In both cases the one true God was neglected and forgotten. The unsatisfactory and unfruitful nature of polytheism is well illustrated by Chateaubriand: "A god ascended his chariot, a priest offered his sacrifice, but neither the god nor the priest taught what man is, whence he comes, whither he goes, what are his propensities, his vices, his virtues, his ends in this life, and his destinies in another." In short, polytheism was founded merely on externals; whilst the Christian system, discarding externals, reaches the heart, and purifies as it blesses and cures.

No. 57.—Note 131. page 41—.

*To gods it magnified their names, their signs.*

The Egyptians, when they consecrated any thing to their deities, or made it the symbol of any supposed attribute, called it by the name of that attribute. Their theology abounded with personages of this kind, which they termed Eous, one of the titles of the sun, each of which they distinguished by some title, as was particularly the case with the bull and fire amongst the Chaldæans, thus converting the emblem or image into a divine object, and the unseen original into a visible representation, and verifying the apostolic observation of worshipping the creature more than the Creator. Not only men applied to themselves sacred titles, but they were conferred on birds, beasts

fishes, reptiles, trees, shrubs, plants, stones, drugs, minerals; all the parts of the human frame, the very passions of the mind, whatever was deemed salutary, or of great value, were imagined to be under some special influence, designated by the epithet sacred, and appropriated to some god. This practice gave rise to a multiplicity of gods, many of which were designed at first for mere titles, others were considered as derivatives or emanations, but at last all were reckoned distinct beings, and thus sprung up a most inconceivable system of polytheism. The Greeks, who received their religion from Egypt and the East, misconstrued every thing they imported, adding, at the same time, to existing absurdities by adopting deities, to whose pretended attributes they were total strangers, and the names of which they could neither articulate nor spell. This blindness, in regard to their own theology, and that of the countries whence they borrowed, made them misapply the terms they received, and form a god out of every title. Even different names of the same deity were acknowledged to be the same, and passed for different deities, each having its peculiar religious rites and ceremonies. The Romans followed up the Greeks in these absurdities, and rendered the divinity of gods, already too great, still more considerable and perplexing. Ward gives an appropriate passage, which well explains such practices: "Images having been chosen to fix the minds of the worshippers, and attributes of power and splendour and various fables added in the forms of devotion and addresses to the god, all these attributes were recognised, and the contents of these fables rehearsed, to

raise in the minds of the worshippers the highest thoughts of the power of the idols."

No. 58.—Note 132. page 41—.

*A Beetle.*

Amongst the Egyptian antiquities preserved in the British Museum, is a colossal figure of this insect, (the scarabæus sacer) placed on an altar, with a priest kneeling before it. In other representations the figure is smaller than the natural size of the insect, and sometimes in basso relievo, but oftener in relievo, the prominent character being well defined. The tablets on which these representations are sculptured, are generally green nephritic, or jade-stone, or a kind of basalt, and black marble. The reverse of the embossed side is flat and smooth, abounding with characters of the ancient Egyptian sacerdotal language or hieroglyphics, amongst which may be seen the scarabæus, the sceptre and eye, the human figure with a dog's head, the hawk, and the ibis, to the last of which the beetle served as food; and its remains, together with rings having its figure carved on them, are occasionally found in the earthen-ware repositories of this bird, in the catacombs at Jachara and Thebes. The beetle, being the first animal seen alive after the retiring of the Nile, was therefore considered by the priests as an emblem of the resurrection, and likewise a type of the sun, or anima mundi, to which they

ascribed both sexes in one, whence it became a striking symbol of a self-created and supreme first cause. It was also the emblem of the god Neith, the disposer of all things. The common people went further, and esteeming it a visible deity, worshipped it as such. By the Egyptians and Greeks its image was worn as an amulet, and their soldiers had it carved or painted on their rings and signets : it is also sculptured on astronomical tablets and columns, as implying that divine wisdom, which governs the motion and order of the celestial bodies. This species of beetle may be often seen in Egypt, rolling a ball of clay before it, in which it deposits an egg, and whence it is called *scarabæus pilularius*. After perusing the above particulars, how striking is the declaration of St. Paul : (Romans i, 23, 25.) They “change the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.” The monkey or baboon, dog, sheep, hawk, lion, and cat, were worshipped by the Egyptians, as well as the beetle. See my MS. ‘*Reflections on every day in the year,*’ with illustrative notes and additions.\*

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\* These comprise about 350 closely written foolscap pages, on miscellaneous and interesting subjects, which I propose printing hereafter, should this work succeed.—Ed.

No. 59.—Note 133. page 41—.

*Bird.*

I would here allude to the ibis, reckoned by some naturalists a moor-fowl of the Tantalus species, which, in consequence of its being very serviceable in destroying serpents, lizards, locusts, and other devouring insects, received divine honours from the Egyptians, both as a tutelar deity and as sacred to their god Abis, or Apis, the god of light, a name afterwards turned by the Greeks into Ibis. This deity was represented under the figure of a human body with the head of an ox; whilst another deity, called Amibis, had the same figure with a dog's head. The ibis also obtained the appellation of Keren, or the noble bird, whence, perhaps, first arose the word crane, to which species it is said by other naturalists to belong, though it is doubtful, on the whole, whether the ibis be now exactly known or not. After death it was embalmed by the Egyptians, and placed in their sacred catacombs. They were very severe to those who, either designedly or accidentally, killed it or the cat, the offender being often put to death by the populace in the most cruel manner. Alas! how dreadful, under the influence of superstition, and too frequently without that influence, are the follies, frailties, and aberrations of man! These practices of the Egyptians may remind us of the Hindoos, amongst whom the worship of the

cow, (which they call the mother of the gods) monkey, dog, jackal, elephant, lion, buffalo, bull, rat, deer, goat, vulture, eagle, wagtail, peacock, goose, owl,—of trees, as basil, ficus, &c., rivers, fish, tortoises, frogs, water-snakes, leeches, snails, shell-fish, and of porpoises, is still commonly observed. Nay, the pedal with which rice is cleared from the husk, books, stones, logs of wood, and even a pan of water, are objects of devotion with countless millions of the same benighted people !

No. 60.—Note 134. page 41—.

*A serpent.*

Connected as this creature is with the earliest history of man, there is nothing whatever surprising in its having become, in almost every country, an object of veneration or worship. Its mysterious influence on the human race has, in all ages, been more or less acknowledged ; and we consequently discover traces of it in abundance, both in sacred and profane records. Through the medium of the serpent, whose head was to be finally crushed by the victorious Messiah, arose all our hopes as immortals, and all our expectations as Christians ; the breaking of whose head by the seed of woman is not only stated in the Bible, but is clearly referred to in the Hindoo mythology, under the two remarkable figures of Christna, the Indian deity,—the one enfolded by a serpent who bites his heel, and the other as

destroying the serpent by trampling on its head. There is likewise a remarkable similarity, which still more corroborates the allusion, between the name of Christ and that of Christna. (I have somewhere read that the ark was fastened to a large sea-serpent during the Deluge, but there is no scriptural authority for the idea.) Under the name of Oph, the serpent formed an emblem of the sun, and also of time and eternity, and was worshipped as a deity, possessing prophetic powers, and whose temples were resorted to as oracular; and even in Christian times, there was a sect called Ophites, who especially revered this animal. In the ritual of Zoroaster, the great expanse of the heavens, and even nature itself, are described under the symbol of a serpent: it was also worshipped under the name of Adder, (from which was derived the English adder) in the shape of an unwrought cubical stone. Indeed, the chief deity of the Gentile world was, for many ages, almost universally worshipped under the figurative representation of a serpent, and this particularly prevailed in Egypt, Babylon, and Syria, whence it was introduced into Greece by Cecrops. The veneration for serpents is still general in India. Amongst the Jews, it appears that they burnt incense to the brazen serpent made by Moses down to the reign of Hezekiah, or about 726 years before Christ, 2 Kings xviii, 4. The Scriptures, as well as profane history, show that there were both the good and the evil serpent, the former of which is called, in Numbers, seraph, and the latter, in Genesis, nachash. In Egypt the former was worshipped



under the title of Cneph, or agatho demon, that is, the good demon, a word derived from *Δαίμων*, *sciens*, or of superior intellect, to which property in serpents our Blessed Saviour himself alludes, and to which species are supposed to belong the serpents at present exhibited in the streets of Cairo. In India *nachash* signified the destroying power, or death, which is synonymous with the Satan of Scripture, in the New Testament, in parts of which it receives the appellations of the serpent, the old serpent, and the dragon, which all refer to the great adversary of mankind. In Isaiah xxvii, 1. he is called the “*leviathan*, the piercing serpent, even *leviathan* that crooked serpent, and the dragon that is in the sea.” The serpent seems to have been at first adored as of the latter or evil kind, evidently from some tradition of its subtile powers of mischief: but in time it was esteemed as of the good kind. Strange that man should worship the tempter of Eve! and yet no worship was ever more popular. The binding of a serpent round the leg or arm as a talisman was a superstition common to almost every nation, at an early period of civilization, and is partially observed in the present day. The *anguinum*, or serpent egg, or stone, was constantly worn by the British Druids, suspended from the neck. In Morocco the domestic serpent is still held in considerable veneration; and though not now worshipped in that country, it was probably one of the African deities, prior to the introduction of Mahommedism. In time a serpent came to signify a nation, a person, or power, also a year, as in Egypt,

where it was represented by the emblem of a serpent biting its own tail,—a beautiful symbol ; as well as another which they had of a butterfly perched upon the world.

No. 61.—Note 135. page 41—.

*A tree.*

Of the veneration for trees and plants in former times there are ample proofs. The ancient patriarchs often retired to groves for the purpose of serving God, and celebrating their mysteries and oblations. God appeared to Abraham near a grove of trees, when he established the eternal covenant with him. Paradise was a sacred grove, planted by God himself, for performing the solemnities of religion. It was an ancient custom also to bury dead persons under trees : thus, Deborah's remains were deposited beneath an oak in Bethel, and the bones of Saul and Jonathan under a tree at Jabesh. Trees have twice saved the world, first by the ark and then by the cross, making full amends for the evil fruit of the tree in the garden of Eden, by that which was borne on the tree in Golgotha. Amongst the prophets, it was a frequent practice to sleep on boughs and branches of trees, whence arose the foundation of temples and altars, until the veneration for groves at last degenerated into the most debasing superstitions. The sacred groves, so often mentioned in the Old Testament, were generally planted on the tops of hills or mountains, whence

they derived the appellation of high places. Trees and groves were dedicated to deities prior to the creation of Solomon's temple; and we find from Isaiah i, 29. that the oak in particular was made the object of idolatrous worship; and from Hosea, that the Jews burnt "incense under the oak, poplars, and cedars, because the shade thereof is good." The Druids of Gaul, Britain, and Germany, sacrificed to their gods in the depths of woods; and the Greeks and Romans were in the constant habit of consecrating trees to their divinities. The temples of the former were chiefly in woods. The Scythians and Celts esteemed the oak to be the tomb of Jupiter, which tree the Slavonians worshipped. By the Egyptians, most of the aquatics of the Nile were held sacred, as, amongst others, the *lotus nymphæa*, an emblem of Noah's preservation from the Flood; and the *colocasía*, a species of bean, which resembles a boat, (or the ark) in shape. They had a strong attachment likewise for onions and leeks, on which account they are ridiculed by Juvenal, in his fifteenth satire. Even at the present day, churches are often found situated in woods; and in Pennsylvania, the pulpits are sometimes placed beneath the oak. In the Roman churches palms are especially venerated; whilst the Hindoos, both of ancient and modern days, consider the banyan tree as an emblem of God himself.

No. 62.—Note 136. page 42—

*This world-encircling mound.*

The words in the text are a free translation of the “longè flammantia mœnia mundi” of Lucretius, an idea which may give birth to the most sublime reflections, and which Lambert, a French author, in his ‘System of the World,’ finely illustrates: “The sun, with all the planetary system, revolves round a common centre of gravity. Each other system has its centre, and several systems taken together have also a common centre. Assemblages of these assemblages have likewise theirs. In fine, there is an universal centre for the whole world, round which all things revolve. Perhaps the pale light seen in Orion is our centre.” How much does this reflection elevate and expand the mind! The sun forms a centre of his system, and the moon and earth are concentric to each other, always acting and reacting, beyond which there are other centres, concentric circles, and systems, *ad infinitum*, whilst God himself is the centre of all circumference. Thus a relation is established between each world and other worlds, the motions of all of which are combined together under one law, established by Supreme Intelligence. Dr. William Philips of Worcester, going further, considers it probable that the first rudiment of life exists in the central part of the circulating system, from which it is dispersed to every other

part. Even our actions are wheels within wheels, or centres within centres, all tending to one common centre. We may be reminded by these observations of the wheels within wheels of Ezekiel i.

No. 63.—Note 137. page 42—.

*E'en human evils.*

That not only the qualities and affections of mankind, but the accidents and other ills to which it is subject, were formerly worshipped, as if a distinct intelligence presided over each of them, is evident from Cicero, Pliny, and other writers. Some of these were natural evils, as well as things of a vicious nature. At Rome, there were altars to fever, bad fortune, adultery, lust, pleasure, and incest. In the same city, the qualities and affections of mankind were consecrated in the same manner; as adoption, moderation, mediocrity, and revenge. At Sparta, altars and statues were erected to sleep, death, beauty, fear, and laughter; at Megara, to night or darkness; at Carthage, to memory; at Athens, to pity and impudence. In Syria, wealth used to be worshipped as an idol, under the name of Mammon. Hippocrates, in his 'Treatise on Epilepsy,' tells us, that each separate affection was referred to some particular deity as its primary cause. For the adoration of the virtues at Rome, as virtue, truth, piety, chastity, clemency, mercy, justice, faith, hope, and liberty, Abaddie

thus apologizes : “ If the ancient philosophers adored the virtues, their worship was only a beautiful species of idolatry.” But, in making this remark, he forgot that the Romans personified, or rather deified, the vices, as well as the virtues ; in which respect, however, they are outdone by the Hindoos, who have deified the vices only. Yet, amongst both, as well as at Athens, with all these deifications, there is no knowledge of the true God, who, as St. Paul testifies with respect to Athens, was unknown, though he had an altar there bearing the title of the unknown god.

No. 64.—Note 138. page 42—.

*Nature's elements.*

A wind, now known at Avignon by the name of Vent de bize, was deified by Augustus Cæsar, on account of its supposed salutary effects, and an altar was reared to it under the title of the Circean wind. The iris or rainbow received a similar veneration from the Greeks, Romans, and Peruvians. The Greeks called it the daughter of wonder, and a sign to mortal man. Homer regarded it as the messenger of the celestial deities, which may be considered, by some, as a traditionary allusion to God's covenant with Noah. The Gothic nations termed it the bridge of the gods. Every natural appearance, in fact, and every element had formerly a presiding or possessive

deity, of which the Hindoos still give abundant proofs in their mythology.

No. 65.—Note 139. page 42—.

*A thing too arduous for one god's control.*

The ancient heathens were led by low and unworthy notions of the Supreme Being, to consider the creation of the universe, and a subsequent attention to it, as too much for one being, and, consequently, they thought it derogatory to him to imagine that he would take any immediate concern in governing the world: they fancied, therefore, that he had deputies employed under him,—amongst others the heavenly ones, which were conceived to be either animated themselves, or directed by inherent Divine intelligences of their own to perform the necessary operations. With respect to the affairs of men, Pliny deemed it ridiculous to think that the Supreme interested himself about them. Indeed, it was the object of many of the philosophic sects, and especially of the Epicureans, to exclude the interposition of God, either in the creation, or the government of the world,—a doctrine which Lucretius espouses. Plato, with too many others, even supposed the Deity unequal to the task of creating matter, which, in his opinion, had pre-existed from all eternity, independent of the Divine power, which was merely employed to bring it into order and form, contrary to the better and higher

opinion of St. Paul, Hebrews ii, 3. and Colossians i, 17. "Can there be any thing so absurd," says St. Austin, "as to deprive Providence of the guidance of the universe, which, we plainly see, discovers itself in the smallest things?"—"Neither mechanism, nor fate, nor chance," observes Grinfield, in his 'Connexion of Natural and Revealed Theology,' "can exclude the Almighty Mind from the command of the universe."—"The course of nature, truly and properly speaking," remarks Clarke, in his 'Evidences of Natural and Revealed Religion,' "is nothing else than the will of God, producing certain effects in a continued, constant, and uniform manner." Each law and its very nature conforms to his will. His providence rules all things. Nothing, in short, is accidental.

No. 66.—Note 140. page 42—.

*Powers distinct. .*

According to the earliest writings received from Greece, it appears that, for a long time, the beings, termed gods, were considered as ~~p~~ merely of a general system, and that no notion was extant of one sole Creator, upon whom the universe alone depended. The Platonists, however, believed, as did the Aristotelians and Pythagoreans, that God was immaterial, and Zoroaster conceived him not to be made of parts. In the Valentinian heresy, on the contrary, he was supposed to be an assemblage of ema-



nations, called *Æons*, from the Greek word *ΑΙΩΝ*, an age or genealogy; to the impropriety of which supposition, St. Paul, in his First Epistle to Timothy i, 4., and to Titus iii, 9., seems to make some allusion, the word genealogies being used in the two passages, and pronounced both fabulous and foolish. In the same heresy, angels were imagined to be the grand cause of natural effects. To return to the opinion of Plato, he thought the power of the Deity to be limited, and human affairs to be guided by an inferior class of spirits. So far do the Hindoos carry this idea, that, in endeavouring to account for the revolutions of the sun, moon, and the planets, they fancy them to be driven by currents of air along their respective orbits, but drawn from this course by certain controlling powers, situated at the apogees, conjunctions, and nodes, which powers they consider as celestial bodies, invisible to human sight, and furnished with hands and reins, by which they draw the planets from their direct and uniform course. The being at the apogee, for instance, constantly attracts the planet towards itself, alternately with the right and left hands. The deity, at the node, diverts the planet, first to one side, then to the other, from the elliptic, whilst the deity at the conjunction causes the planet to be at one time stationary, at another retrograde, and to move, at different times, with accelerated or retarded velocity. In short, they have no idea of God's performing any act, either of creation, or of providence, excepting through the instrumentality of other gods, possessing a portion of his power. Cicero, too, was in some measure, an advocate of this doctrine: "Magna

*Dì curant: parva negligunt.*”—*De Nat. Deor.* 66. But Cicero had no scriptural light to guide him, as we have. The same author supposed the world to be an animal, having intelligence, and that being reasonable, wise, and happy, it was consequently God. Other philosophers deemed the whole animated system of the world to be God. To destroy these superstitions and false opinions, it is only necessary to refer to the Mosaic account of the creation, wherein it is sufficiently evident that Elohim alone completed it without assistance, and in other parts of Scripture that he not only framed, but “upholdeth all things by the word of his power.” Although, however, God directs every thing in the universe, it is wrong, perhaps, to conceive that all that we witness issues directly from Him, or, in other words, by his special order, act, or volition; but the whole, nevertheless, proceeds by a certain agency, of which he is the life, spring, and centre. Thus, for example, the sun and the planets move by gravitation, of which movement God, though not visibly active, is undeniably the first cause. At the creation, he assigned those general laws by which all things should be governed, and that certain powers should produce certain effects, both dependent on his original will, and the execution of which some have referred to angels; whence arose the belief in genii. Sumner, in his ‘Records of Creation,’ well observes on this point:—“No one, indeed, admitting the agency of the Creator, can doubt, that a general providence ordains the series of events, and that a particular providence superintends the inferior agents, by whose instrumentality they

are brought about: but no one can follow the path, or trace the stages of its operation." Even the Moham-medans make the unity of God their grand fundamental principle; and why should we doubt or deny it? Astronomy, geology, and almost every species of physical knowledge, lead to the conclusion that a God exists, and that he made and governs the universe. The wise interposition of secondary causes cannot conceal, from the unprejudiced observer, the hand which directs them to their proper ends. "The regular motions of the planets," as Sir Isaac Newton remarks, "have not their origin in mechanical causes."—"Gravity," he says in another place, "must be caused by an agent, acting constantly according to certain laws," or rules of action, which are not actions arising out of their own spontaneity; but their activity is inherent, and must be ascribed to a prime intelligent cause of action. Is it not, then, cruel to man, as well as impious towards God, for persons to annul the interference of the Deity in the mighty, as well as in the humblest things of the universe? What does Cowper say upon this subject, in his 'Winter Walk at Noon'?

' When all creation started into birth,  
The infant elements received a law,  
From which they swerve not since; that, under force  
Of that controlling ordinance they move,  
And need not His immediate hand, who first  
Prescribed their course, to regulate it now.  
Thus dream they, and contrive to save a God  
The incumbrance of His own concerns, and spare

The great Artificer of all that moves  
The stress of a continual act, the pain  
Of unremitted vigilance and cares,  
As too laborious and severe a task.'

It is not for man to carry up his mind to mysterious agency, although such incomprehensible agency exist ! It is enough for him to know, and knowing to adore, that there is a Pilot at the helm of the universe, who, as a Supreme Monarch, directs it by his wisdom and power, "doing according to his will in the army of Heaven, and among the inhabitants of the Earth, so that none can stay his hand, or say unto him, What doest thou ?"

No. 67.—Note 141. page 42—.

*C'o-eternal fate.*

The doctrine of a Providence, without which the belief of a God can have no influence, was always very imperfect amongst the ancient heathens, they being embarrassed by their notion of the influence of fate and fortune in human affairs. They even imagined that there was a fate, uncontrollable by the greatest of their gods, and they considered Fortune as so blind and capricious a deity (she was depicted as blind) that no kind of conduct, in preference to another, could recommend them to her favourable notice. Homer hints at a mysterious power, called fate, which he has endued with the faculty of controlling the deities them-

selves. Anaxagoras was of opinion that there were two independent eternal principles, to which Plato, in his dialogue on the origin and nature of the universe, adds a third independent eternal principle. The Stoics, in particular, supported the doctrine of fate, as paramount to all their gods. According to a Greek proverb, *Ἀνάγκη οὐδὲ θεοὶ μάχονται*—‘the gods themselves do not fight against necessity,’ thereby intimating that it was superior to them. Horace, speaking on the same subject, observes: “*Fata volentem ducunt; nolentem trahunt,*” which agrees with the Mahommedan doctrine of Predestination, but which is opposed by Terence: “*Neque id verum existimo, quod vulgo dicitur fortuna.*” Virgil speaks of “*inexorabile fatum,*” but calls him happy, who has subjected it, and knows the causes of things. Seneca thus bears testimony to the supreme government of fate: “*Hic est, ex quo suspensa sunt omnia, causa causarum;*” and in his tragedy of *Œdipus* he says:

‘*Fatis agimur: cedite fatis.  
Non sollicitæ possunt curæ  
Mutare rati stamina fusi.  
Quicquid patimur mortale genus,  
Quicquid facimus, venit ex alto.  
Omnia certo tramite vadunt,  
Primusque dies dedit extremum.*’

So confined were the ideas of pagan philosophers respecting the nature of God and his works! And although this doctrine seems to have been espoused by so many of them, they constantly maintained the freedom of human actions,

their fatum, or fate, not being destitute of liberty. Epicurus, however, contravened the idea of a Providence altogether.

No. 68.—Note 142. page 42—.

*All privilege denied.*

Such was the opinion of the Stoics, which Horace thus expresses :

‘ Hoc satis est orare Jovem, qui donat et aufert,  
Det vitam, det opes. Æquum mî animum ipse parabo.’

The providence of the greatest of the heathen gods was hardly ever extended farther than to the external conveniences of life ; and consequently both the prayers and sacrifices of their worshippers were merely selfish, being either to implore the blessing of some additional good, or the avoidance of some impending evil. The suppliant prayed to them, therefore, for life, health, opulence, and power, but seldom for wisdom, virtue, or any other moral endowment. Indeed, religion and morals, at that benighted era, were never considered as having any proper connexion. It was no part of the duty of the priest to inculcate the love of virtue, his office being confined to the due observance of religious ceremonies. The Hindoos realize this at the present day. One god, as stated by Ward, is addressed, that the members of the body may continue perfect ; another, that the votary may enjoy the pleasures of the

senses; another for children; another for worldly prosperity; another for corpulence; another for a shining body; another for storehouses full of wealth; &c. In short, all the gods of this idolatrous people, excepting Brahma, are considered as bestowing temporal favours, and for this reason he alone is left without either temples or images to his honour. Outram abounds with examples of the worldly nature of the sacrifices and prayers of heathens, which is not yet extinct, even in Christian lands.

No. 69.—Note 143. page 42—.

### *Omens.*

That the ancients were much addicted to observations of omens is evident from Potter's 'Grecian Antiquities.' Those from the east were considered as fortunate, because they proceeded from the quarter where the source of light and heat operates. Those to the west were esteemed otherwise, because this source there declines. In making their observations, the augurs kept their faces towards the north, and then the east was on their right hand, and the west on their left. Homer's Iliad xii, 239., alludes to this. "Perhaps," says Mallet in his 'Northern Antiquities,' "no religion ever attributed so much to a divine providence as that of the northern nations. This doctrine (of omens) served them for a key, as commodious as it was universal, to unlock all the phenomena of nature, without

exception. The intelligences (subordinate deities, or genii) united to different bodies, penetrated and moved them, and men needed to look no farther than to these omens to find the cause of every thing they observed in them. Thus, entire nature, animated always and moved immediately by one or more intelligent causes, was, in their system, nothing more than the organ or instrument of the divinity, and became a kind of book, in which they thought they could read his will, inclinations, and designs. Hence that weakness, formerly so common to many nations, and traces of which still subsist in many places, that made them regard a thousand indifferent phenomena, such as the quivering of leaves, the crackling and colour of flames, the fall of thunder-bolts, the flight or singing of birds, men's involuntary motions, their dreams and visions, the movements of the pulse, &c. as intimations which God gave to wise men of his will. Hence came oracles, divinations, auspices, presages, and lots,—in a word, all that rubbish of dark superstitions, called at one time religion, at another magic." In Saxo-Grammaticus, as well as Livy, there are proofs sufficient of the affections both of the northern and southern nations for omens: mention, likewise, long anterior to them, particularly as to collecting omens from the liver, occurs in Ezekiel xxi, 21. Every humane mind will gladly dispense with a statement of the detestable methods of divination practised by heathen nations, some of which were attended with human sacrifices. All these methods of consulting the gods could arise only from the lowest and most absurd notions of the Divine Power and Providence,



which practices even Socrates and other moralists recommended, instead of attempting to reform them. Happily for the present times, the will of God is too plainly revealed to require the assistance of augurs and divines. Even he who runs may read and comprehend it; and blessed are they, who not only read, but perform it.

No. 70.—Note 144. page 43—.

*Gení.*

From an imperfect knowledge of the divine attributes, and ignorance of the simple uniform laws of nature, the pagan nations in general were apt to intermix something local with their ideas of the Deity, whence they were induced to suppose, that peculiar deities presided over different places and districts, and assisted the Supreme Being, as spirits or genii, in the government of the world. Most of the countries, both in the north and south, conceived, that from this Supreme Being sprung an infinite number of subaltern deities, of which every part of the visible world was the seat or temple, and which did not barely reside in each part of nature, but directed their operations from love to mankind. Each element was under the guidance of some particular being, as earth, water, fire, air, the sun, moon, and stars, trees, forests, rivers, mountains, rocks, winds, thunders, and tempests, all of which, for this reason, received religious worship. They at the same time, how-

ever, looked up to a superior or controlling Deity over all, whom they endeavoured to serve and appease with prayers and sacrifices. Of all this there are innumerable proofs on record, which show that the whole religion almost of the ancients, or at least its most prominent features, consisted in worshipping demons, who, in the course of time, like the manes or lares of the Romans, were supposed to be the souls of men deceased. Plato mentions them as an order between gods and men, by whom many things were discovered, and various good offices done to mankind, and by whose mediation the vows and prayers of mortals were conveyed to heaven, and the divine behests in return brought down to the earth. Hesiod speaks of demons, or genii, as a set of benevolent beings, who resided within the verge of the earth, and were the guardians of mankind. Agathodemon, in particular, was so considered, as this compounded word implies. This doctrine was the foundation of what is called the Rosicrucian philosophy of gnomes, sylphs, and salamanders, nymphs, and fairies, which were severally invested with powers over animate and inanimate nature, never possessed by any on earth but our Blessed Saviour and his Apostles. In Persia, the last, (fairies) called perries, still signify a beautiful race of creatures forming the link between angels and men, to which race the nephilim of the ancient Jews, perhaps, bears a similarity. The Pythagoreans supposed four orders of subordinate intelligent beings; viz., gods, demi-gods, heroes, and men. Socrates too acknowledged the agency of inferior deities but at the same time the superiority of the demiurge, or

that which belongs to the great Creator of all things. The Mahomedans, notwithstanding their grand fundamental doctrine of the unity of God, admit three kinds of genii or spirits : 1. Shaitan or Lucifer, prince of devils ; 2. Ibis, in which class are comprehended all the rebellious and defective spirits belonging to Shaitan ; and 3. Genii, both good and bad. The latter, they conceive, preside over the fate of men, and sometimes discover themselves in various forms, often with legs similar to those of fowls, armed with arrows. When a person is attacked with the plague, called in Arabic lamar, or the destiny, he is supposed to have been shot by one of them, and almost every Moosulmán affirms that he has seen these genii, at some time or another, especially in rivers. The Hindoos consider every form of animated existence, and even all human actions, as having a presiding tutelar divinity. The present Greenlanders likewise conceive the earth, air, fire, water, and rocks, to have each their spirits, who exercise a certain sway in their respective spheres. The idea of evil spirits is of very ancient standing in India. To the traditions of the Jews concerning angels and demons, Allen, in his ' Modern Judaism,' devotes the whole of his ninth chapter, which well deserves perusal. The mention of angels and demons in the Scriptures, especially in the New Testament, is both frequent and particular. We are assured by the word of Revelation that there are different orders of created beings superior to man, some good, and some evil, the latter of which partook in the downfall of Satan, and also have his malignity. For the number of good angels see Revelations v,

11. which estimates this number at ten thousand times ten thousand and thousands of thousands. In Revelations xii, 7. a battle is described between the good and bad angels, which contended together, on one side, under Michael the arch-angel, and, on the other, under the dragon, who, in Matthew ix, 34. and Mark iii, 32. is expressly denominated "prince of the demons." In Ephesians ii, 2. the same personage is called "prince of the power of the air." The first mention of angels, or cherubim the second order of them, whom Ezekiel represents to have four wings, occurs in Genesis iii, 24. and next in Genesis xxiv, 40. Seraphim, the highest orders, are described in a vision of Isaiah vi, 2., and as having six wings. In Daniel xii. Michael, the arch-angel, is styled "a great prince;" and Gabriel, another arch-angel, is repeatedly mentioned. See Daniel viii, 15, 16. ix, 21. He was also the person who announced the miraculous conception to the Virgin Mary. Luke i, 19.; and in verse 26 of the same chapter, he informs her that he was sent from God, in whose presence he always stood. Angels, or sons of God, are recorded in Job i, 6. ii, 1. as presenting themselves before God: amongst others, Satan. 2 Esdras iv, 1. mentions an angel, named Uriel. Angels and arch-angels are as old as, if not older than, the creation, on which event they gave utterance to songs and praises. We hear of them in almost all dispensations friendly to man, and the Scriptures continually refer to them as the divine messengers of wrath and peace; on which point see Nehemiah ix, 6. Tobit xii, 12. Eccle-

siastes v, 6. Matthew xviii, 10. Luke xv, 10. Acts xii, 7. Hebrews i, 14. The angels of Moses and Elias were present at the transfiguration of Christ, Matthew xvii, 3. ; during his agony in the garden of Gethsemane, Luke xxii, 43. ; at his resurrection, Matthew xxviii, 2, 3. ; and at his ascension, Acts i, 10., when two remained to testify that event to his Apostles ; and at his birth, Luke ii, 13. The angels of little children in heaven are spoken of, Matthew xviii, 10. In Same xxvi, 53. and Mark v, 9. legions of angels are mentioned. The principalities, powers, and dominions of them are stated in Romans viii, 38. and Ephesians vi, 12. Arch-angels are mentioned, 1 Thessalonians iv, 16., thousands of angels, Psalm lxviii, 17. ciii, 20., and Michael, the arch-angel, Jude 9. Angels of seven churches and seven vials are described in Revelations. All these angels are of high intellectual powers, agreeably to the meaning of the Hebrew word cherubim, which denotes 'full of knowledge.' Addison, in No. 519. of the Spectator, shows the probability of angels, and Milton makes ample and noble use of them in his 'Paradise Lost,' in which Adam is described as conversing with them. Looking, therefore, at all these authorities, especially the Scriptural ones, there can be no doubt, in any rational mind, of the existence of these interesting personages, who, from their kind offices, may be well called the genii of Christianity.

No. 71.—Note 145 page 44—.

*Lascivious Orgies.*

In former times public games and festivals were very frequent, in which the flagitious acts of the various gods, then worshipped, were considered as marks of religion, and deserving of celebration, though manifestly having an immoral tendency. Of this nature were the Bacchanalian and Eleusinian mysteries, the Lupercalia, the Floral games, the Cybelean rites, Aphrodisia, Dionysia, and Thesmophoria, the enormities of which are sufficiently described by Leland, in his ‘Advantages of Revelation.’ These festivals were resorted to on the most trifling occasions, and, amongst others, one was kept on the twentieth day of the moon in honour of the images of Epicurus. In Terence we find a young man encouraging himself in an act of lewdness by the example of Jupiter; and the Cretans apologized for their addiction to an unnatural vice, because it was practised by the same deity and Ganymede. Indeed it was hardly possible to attend these festivals without necessarily contracting the vilest habits. Those of Ceres and Cybele were licentious in the extreme. Bacchus was worshipped with the most indecent revelry and drunkenness. In the Floral games at Rome, the principal part of the ceremonies was performed by prostitutes; and in the temple of Venus, at Corinth, one thousand of these loose women officiated.

Such scenes are not unparalleled in later ages. Soon after the promulgation of Christianity, for instance, the Saturnalia of Rome were incorporated with it, the better to reconcile the populace to the new faith, under the name of 'Sacred Mysteries,' which were in common use, particularly in the middle ages, and extended to England, especially Cornwall. In popish countries, even at this day, the festivals are remarkable for their debauchery, and fully equal to any thing in Pagan history. At Paris Scriptural pantomimes and religious melo-drames have been recently exhibited,—amongst others, those of "Daniel in the Lion's Den,"—"Susannah and the Elders," and the "Passage of the Red Sea." The festivals and orgies of the present Hindoos are equally abominable as those of the ancient heathens, which, Ward observes, "are such as never can be described by the pen of a Christian writer," and all without a particle of devotion or reverence.

No. 72.—Note 146. page 46—.

*Tri-une Blossom.*

Of the appropriateness of the above expression there will be no doubt, when we look at the word Nazareth, (which signifies a flower,) and to many passages of the holy context. The allusion to a flower, or root, or plant, in the prophecies concerning our Blessed Saviour, is frequent, particularly in Ezekiel xvii, 22. to the end. The passion-flower is so called from its supposed resemblance to the par-

ticulars of his Passion. In other parts he is alluded to as a branch, as Isaiah iv, 2. xxvii, 6. xxxv, 1, 2. Jeremiah xxxiii, 15. Hosea xiv. 5, 6, 7. Zechariah iii, 8. In Revelations xxii, 2. he is called the "tree of life." The word plant often occurs in the New Testament, in connexion with our Saviour, as planted together in the likeness of his death, planted together in the likeness of his resurrection, agreeably to his own language: "I am the vine, ye are the branches." &c. &c. In the East it was a common practice of old to call cities and towns by the names of flowers, as the rose, the violet, the hyacinth. Perhaps the attachment of the Druids to misleto, which is never found on the earth, but grows on oak or apple-trees, bore some allusion to Christ as the branch. It was also a sacred emblem with the ancient inhabitants of Italy.

No. 73.—Note 147. page 46—.

### *Predicting Seers.*

The word seers may be met with in several places of the Old Testament, particularly 1 Samuel ix, 9., and always as denoting persons, either possessed of, or laying claim to, a prophetic spirit. In order to show the connexion which the prophecies in general had with Christ, I have been at some pains in collecting numerous Scriptural references bearing upon this point, to which I shall add the opinions of some heathen writers, which indirectly confirm the belief, in



ancient times, of a coming Saviour, or of some great personage who should benefit the world. For the sake of perspicuity I shall arrange the two under separate heads. In some respects a most striking coincidence will be found to exist between them.

Genesis iii, 15. vi, 3. ix, 26, 27. xii, 2, 3. 7. xiv, 18. xviii, 18. xxi, 12. 33. xxii, 16—18. xxiv, 60. xxvi, 4. xxviii, 14. 16. xlix, 10. 18, 24.—Exodus xxiii, 20—22. Numbers xxiii, 9, 10. 21. 23, 24. xxiv, 5—9. 15—24. See, in corroboration, Matthew ii, 2. — Revelations i, 7. xxii, 16.—Deuteronomy xviii, 15. 18, 19. 22., (corroborated by John i, 45.—Acts iii, 22. vii, 37.) xxxii, 2—4. 43.—1 Samuel ii, 10, 35.

2 Samuel vii, 12—16. 18.	} applied by He-
1 Chronicles xvii, 11—14. 16, 17.	

Job vii, 20. xvi, 10, 11. xix, 25.—Psalms ii, 6, to end. xvi, 8. 10. (corroborated by Acts ii, 25.) xvii, 15. (corroborated by 1 John iii, 2.) xviii, 43, 44. xxii, 1. (corroborated by Matthew xxvii, 46.—Mark xv, 34.) xxxiv. to end. xxxv. throughout. xxxviii. 11—13. xl, 6—10. xli, 9. xlv, throughout. xlix, throughout. lv, 6, 7. 12. 14. 20, 21. lxv, 2. lxviii, 18. (corroborated by Acts i, 2.—Ephesians iv, 8.) lxix, 21. lxxii, throughout. lxxviii, 72. lxxxv, 8 to end. lxxxvi, 9. lxxxvii, throughout. lxxxix, 1—4. 14—17. 27—29. 35—37. 50, 51. xc, 11—13. xcvi, 10. 13. xcvi, 2, 3. 9. cii, 13. 15—22. cix, 1—20. cx, throughout. cxviii, 19 to end. cxxxii, 2. 11. cxxxiii, 11. 17, 18. (corroborated by Luke i, 69. — Acts ii, 30.) and in numerous other places, David, according to the best commentators, being a type of Jesus Christ.—Song of Solomon through-

t.—Isaiah ii, 2—4. iv, 2. vii, 14. viii, 13—18. ix, 6. 7. xi, 1. 3. 10. 12. xii, 2, 3. xvi, 1. 5. xviii, 3. xxii, 14. 20—25. xxiv, 13, 14. xxv, 6—9. xxvi, 19. xxvii, 4—7. xxviii. 5. 9. 16. xxxii, 1, 2. xxxiii, 5, 6. 16, 17. 20—22. xxxv, 2. 4 to end. xl, 1—5. 9—11. xli, 2. 8 to end, xlii, 1—7. 16. xlv, 13. 22. xlviii, 15, 16. xlix, 1—23. l, 2. 4—9. li, 4—6. 9—11. lii, throughout. liii, throughout. liv, throughout. lv, 4, 5. lix, 16 to end. lxi, 1—3. 5. 9. 11. lxii, 11. lxiii. 1—5. lxv, 1, 2. 5. 9. 13—15. lxvi, 5. 11—13. Jeremiah iii, 15. 17. xvi, 19. xxiii, 5. 6. xxx, 9. (corroborated by Luke i, 69.) xxxi, 31—33. xxxiii, 14—16. Ezekiel xvii, 22 to end. xxi, 27. xxxiv, 11 to end. xxxvii, 21 to end.—Daniel ii, 31—35. 44, 45. vii, 13, 14. 18. 27. ix, 24 to end; (corroborated by Matthew xxiv, 4, 5. 14. xxviii, 18—20.—Revelations xiv, 6.)—Hosea iii, 4, 5. vi, 1—3. xi, 1. (corroborated by Matthew ii, 15.) xiii, 14. —Joel ii, 28 to end. —Amos v, 18—24. ix, 11, 12. 15.—Obadiah, 17. 21.—Jonah, a type or sign of Jesus Christ, and so asserted by himself, Matthew xii, 40. xvi, 4.—Luke xi, 30. —Micah iv, 1—4. v, 1—4. 7. vii, 18. 20.—Nahum i, 15. —Habakkuk ii, 14.—Zephaniah iii, 14—17. —Haggai ii, 6. 7. 9.—Zechariah ii, 8 to end; iii, 8. iv, 8, 9. vi, 12 to end. ix, 9, 10. xi, 12, 13. xii, 10. xiii, 1. 6. xiv, 3, 4. 8, 9. —Malachi i, 6—11. ii, 5—7. iii, 1—6. iv, 2. 5, 6. Here the voice of canonical prophecy ceased as to our Saviour, being four *centuries* before his Advent, though we find, in 2 Esdras, an allusion to the Son of God, ii, 34—36. 43.

All these prophecies our Blessed Saviour, “ at the set

time," came, "not to destroy, but to fulfil;" and every one of them, operating as a continued miracle, was fulfilled in his person at his coming. Agreeably to the declaration, Revelation xix, 10, "The testimony of Jesus is the spirit of prophecy."—See also John iv, 26. v, 39. 46. How true then is the observation of that Saviour, "If any man would know me, let him search the Scriptures?" How wonderful was the goodness of God, in preserving the predictions and word of the Old Testament, and thus making a highway to the coming of the Messiah, to whom "give all the prophets witness," (Acts x, 43.) who testified before-hand his sufferings, and the glory that should follow. Hebrews xi, 13. and whose Gospel was given to Abraham before the law 430 years. Galatians iii, 17. The history of Christ, as recorded in the New Testament, proves, to perfect demonstration, all the foregoing prophecies, as to the time of his appearance on earth, his lineage, office, sufferings, and exaltation. The connexion between the Old and New Testament is so striking, as to create the impression, in every devout and believing mind, that the whole forms but one magnificent series of associations between the visible and invisible world, which began with the creation, and is daily developing itself. Thus, the remedy for sin was coeval with sin itself. In short, as Jesus Christ is the sum and substance of the Old-Testament promises, so he is the object of faith under the New. He is as much therefore the Messiah of the Hebrews as of the Gentiles, and vice versâ. All the three dispensations,—the Patriarchal, the Levitical, and the

Christian, may be well denominated the Ministry of Reconciliation. As to this connexion between the two, see Article vii. of the Church of England. Notwithstanding all this mass of Scriptural proof, the Jews still imagine that the Messiah is to come, fancying there are two Messiahs, one suffering, and one triumphant, in order to reconcile the prophecies with their own expectations. Notwithstanding also their proverb, one prophet, that hath the testimony of another prophet, is supposed to be true, and may be strictly applied to the prophecies, which all confirm and elucidate each other.

Let us now consult for prophecies of the Messiah, the heathen writings. Suetonius and Tacitus both refer to a tradition of some native of Judæa obtaining the empire of the world; and Vespasian, for some time, was considered, by Josephus, as the Messiah, because he happened to be a Jew.

One of the Sybils, called Pytho, who lived at Samos, and flourished in the days of Numa Pompilius, thus prophesied of Jesus Christ, and his treatment by the unbelieving Jews :

‘ Tu enim, stulta Judæa, Deum tuum  
Non cognovisti;  
Ludentem mortalium mentibus;  
Sed spinis coronasti, horridumque  
Fel miscuisti.’

Another of them says :

‘ Mariæ de virginis alvo  
Exorta est nova Lux.’

Virgil, *Eclog.* iv. in a very remarkable passage, ‘*Occidet et serpens,*’ etc., predicts the blessed era of a Saviour, which he acknowledges to have derived from the Cumean Sybil. *Martial* xiv, 34. gives a prediction similar to *Isaiah* ii, 4.

In the Gothic mythology, Thor is represented as the first-born of the principal divinity, and as a mediator between God and man. *Edda*, *Fab.* xi, 25. 27, 28.

In Hindoo mythology, Crishna, an incarnation of their mediatorial god Vishnú, tramples on the crushed head of the serpent; and in another, the serpent encircles the deity with its folds and bites his heel. Maurice’s ‘*Hindostan,*’ ii, 290. See, as to Persian mythology, Hyde ‘*De Relig. Pers.*’ c. 31.

Hercules, in the garden of the Hesperides, is represented as in close contest with the serpent, and trampling upon the head of the vanquished monster.

Cicero also mentions a prophecy, in the Sybilline Oracles, of a prince, whose reign would be universal and for the happiness of the world, which flatterers applied to Julius Cæsar. This is the same prophecy as referred to by Virgil.

To this day, in Thibet, the chief Lama is deemed an incarnation of the virgin-born deity.

END OF APPENDIX

TO

BOOK THE FIRST.

APPENDIX  
TO  
CHRISTIANITY.

BOOK THE SECOND.

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No. 74.—Note 148. page 53—.

*Benighted Africa, with quick belief.*

ABYSSINIA, a part of Africa, was amongst the first to embrace, cherish, and defend the Christian religion, and to keep alive a spark of faith, which, though obscured and almost extinguished by superstition, still exists ; and to the discredit of Europe, but little endeavour has been made to increase it, either there, although thousands of its natives have been enslaved by us, or in any other part of this immense portion of the globe, excepting Western Africa, through the instrumentality of the Christian Missionary Society. Syria, Cilicia, Macedonia, and Asia, about the same period nearly, received the words of eternal truth, but which countries Mohammedism now principally controls. It may

be interesting here to take a brief view of the general progress of Christianity in other climes. Grew, in his '*Cosmologia Sacra*,' gives a sketch of its advances from Adam to Christ. In taking it up so early, this writer was perfectly correct, as Christianity commenced with the Fall of Man, and has, in spite of the polytheism of Greece and Rome, and the Druidical worship, been gradually unfolding itself ever since, through successive dispensations, to the present day ; and will continue to make a progress, until it embrace the whole world, being, in every place, whither it has extended or shall extend, connected, more or less, with increased knowledge and improvement of mankind. If we refer to the New Testament, we shall find, that at the Ascension, the number of Christians was 120 (Acts i, 15.), subsequently 3000 (Acts ii, 41.), then 5000, and, in a little less than two years after the Ascension, it comprised at Jerusalem a great multitude alone. According to Lardner, the Christian religion, without the aid of secular power, indeed in opposition to it, spread, in about 300 years, after the coming of our Blessed Saviour, over a large part of Asia, Africa, and Europe, and at the accession of Constantine, on the council of Nice, it was nearly every where in a flourishing condition. During the second century in particular, the number of converts to it was very great, and Jesus Christ was worshipped, almost as a god, throughout the East, and likewise amongst the Germans, Spaniards, Teutones, and Britons. In the seventh century also, there was a considerable augmentation both in the Eastern and Western hemispheres : but Grew remarks, that in the 300

years succeeding the Christian era, the same religion was much corrupted from its original purity. Still, with this disadvantage, it has had a manifest superiority over Mohammedism, which obtained only fourteen converts (and they belonged to the pretended prophet's own family) in the first three years, and proceeded so slowly, even at Mecca, and although assisted by the sword, that in the seventh year only eighty-three men and eighteen women could be found there, as professors of his system; a fact, I believe, confessed even by the infidel Gibbon. May the cross ever triumph thus over the crescent! "Whereunto," then, in the prophetic words of our Saviour, (Mark iv, 30—32.) "shall we liken the kingdom of God? or with what comparison shall we compare it? It is like a grain of mustard-seed, which, when it is sown in the earth, is less than all the seeds that be in the earth: but, when it is sown, it groweth up and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it." See to the same purport, Matthew xiii, 31, 32. and Luke xiii, 18, 19.

The Osterlings or Esterlings (the present Hanseatics) were the last people in Europe who adopted this sublime and only true religion.



No. 75.—Note 149. page 53—.

*The Koran's bondage with the tyrant's yoke.*

When the Saracens became masters of Africa, those who did not immediately espouse the Mohammedan faith were either put to death or banished. In one hand they carried the sword, which the Koran (contrary to the mild declaration of the Gospel, “the Son of man came, not to destroy men’s lives, but to save them,”) calls “the key of heaven and hell;” in the other the Koran. For idolaters no choice remained but death or conversion, whilst, from Jews and Christians, conversion or tribute was expected. Yet, although history teaches us that arbitrary power and the sword are not always fitted to promote a reform of ancient errors, in this instance, however, Mahomet, by proposing the great doctrine of the unity of the Divine Being, indirectly encouraged Christianity, and abolished much of what still remained in the heathen world of polytheism and idolatrous abuses, thus educating good out of evil; for the Mahommedan system throughout abhors idols, and the worship of them is strictly prohibited. And though also most of the Koranic ordinances are founded on self-dependence and the love of sin, two very tempting assailments of human virtue, yet there is a striking similarity in some points between the Koran and Gospel; from the latter of which, clearly appears to have been derived whatever

is holy or just in the former. The idea of the bridge of Mahomet, which is represented as being so narrow, that even a righteous man, unless supported by heaven, cannot pass over it, is evidently taken, like a similar idea in the Romish legends, from the Gospel declaration, "Strait is the gate, and narrow is the way that leadeth unto eternal life, and few there be that find it." For an interesting account of this system, which is too long for insertion in a note, see Mills's History of Mohammedism, under the respective heads of Theology and Morality, and other parts of the same work.

No. 76.—Note 150. page 54—.

*And reckons paradise the houri's kiss.*

Most nations have formed a paradise to their liking, but usually varying from each other, and founded, in a greater or less degree, upon flattering the grosser senses and the peculiar manners, usages, and vices of the country, and more or less adapted to the corrupt notions of men. Thus the Esquimaux, amongst others, place their elysium in the abysses of the ocean, or bowels of the earth, wherein they imagine there is an exuberance of fowls, fishes, and their beloved seals,—all to be caught without toil, nay, even to be found in a kettle, ready dressed. The Celts, a warlike and bloody nation, conceived their paradise to consist in drinking beer liberally from the skulls of their foes, and that their

saints rose from the repast, and hewed one another to pieces with swords and battle-axes. A species of reviviscence afterwards took place, and the work of intoxication was renewed. The Puelches, a people in South America expect good men to be indulged with a perpetual state of drunkenness in the next world, and honour their supreme deity with the name of Soucha, or the god of strong drink. The more temperate Greenlanders content themselves with allowing to their blessed an inexhaustible plenty of the best train-oil to drink, and a never-failing abundance of seals to hunt. But in sensuality, as we shall perceive by the following description, the Mahomedan paradise surpasses <sup>rest</sup>: “ For him who dreadeth the tribunal of God are prepared gardens; in each of them shall be two fountains, his water flowing, planted with shady trees, bearing fruits of two kinds. There believers shall repose on couches, the lining whereof shall be of thick silk; wherein shall receive them damsels, refraining their eyes from beholding any besides their spouses, having complexions like rubies and pearls, black eyes, and being kept in pavilions from public view. There believers shall sit opposite to each other, on seats adorned with gold and precious stones, while youths, of unfading bloom, shall attend them with goblets and beakers of flowing wine. Their heads shall not ache by drinking that wine, neither shall their reason be disturbed; they shall be filled with the fruits of their choice, and with the flesh of the birds they desire; and there shall accompany them damsels having large black eyes, resembling pearls hidden in their shells, as a reward for

what they have wrought." Koran C. lv and lvi: What a tempting and debasing picture! It is not wonderful that Mahommed gained so many proselytes, since his faith at once conciliated the Jew, by acknowledging the unity of God; the Christian, by recognising the divinity of our Saviour; and the Pagan Arab, by the promise of such ecstasies in another world. In other parts of the Koran we read that the faithful enjoy the raptures of the houris, first by a kiss, and then by a nearer alliance: but these transports are confined to the faithful only, for "infidels," says the Koran, "will have their Paradise in this world, and their hell in the next." There is a song in vogue amongst the Moorish children, when they see a Christian, the burden of which is, that "the faithful shall live after death with blue-eyed houris, stretched on beds of roses, whilst Christians will lie extended on burning coals." For additional particulars of the Mahommedan Paradise, see Chateaubriand's 'Beauties of Christianity,' i, 235. and Teta's 'Philosophical Library,' No. 4. p. 27., &c. What a contrast with these sensual representations does the heaven of Christians afford to the faithful! The former are composed entirely of palpable objects, framed agreeably to the taste of the Arabian people, and administering corporeal delights, whilst the latter are such as the eye hath not seen, nor the ear heard, nor the tongue can express, nor the mind conceive. In the latter there is nothing but pure and spiritual pleasure, abstracted from all worldly objects, and yielding joys incompatible with all the unhallowed thoughts of human corruption. In this Heaven there is neither

marriage nor giving in marriage. See Matthew xxii, 30. Daniel xii, 2, 3. John x, 28. 1 Corinthians vi, 11. Revelations vii, 9. 14. 17. A brief vision of Heaven is given in Isaiah vi, 1—3. For the similarity which exists between the garden of Eden and the Paradise of the true God, see ‘*Horæ Mosaicæ*’ 1. 108. &c. 266. also Revelations ii, 7. The joys of the Hindoo Paradise, like those of Mahommed, are wholly sensual, and disgusting by their profaneness and grossness. “Like the Paradise of the impostor,” says Ward, “they are houses of ill fame, rather than places of reward for the pure in heart.” With infinitely more truth, and a more rational belief, Hesiod, the Gothic Edda, and Virgil, supposed Paradise to resemble Heaven.

No. 77.—Note 151. page 55—.

### *Innovating Creeds.*

In the dark ages which intervened between the decline of Rome and the Reformation, the most abject obedience to the priests was united with the grossest ignorance, when, of course, absurdity prevailed over religion, and falsehood over truth, and the tenets espoused were forced on the people with unparalleled zeal and persecution. These ages were particularly marked with defections from the truth, which almost extinguished it, and innovating creeds, and pestilential heresies, which are alluded to, in several parts of the New Testament, especially in 1 Timothy iv, 1—3.

2 Peter ii, 1, 2. Jude 4. In these ages, Christians were only so by name, for in heart they were pagans, and engrafted Catholic superstitions on heathen ones. But in the Roman Catholic religion it was not difficult, it seems, to resolve ancient superstitions into modern ones, by changing triumphal pageants into processions, and sanctifying the heathen temples to apostles and martyrs, instead of to demi-gods. In a work intituled 'Popery the Religion of Heathenism,' published in 1818, innumerable proofs appear of this. As the ancients had particular tutelary deities assigned over certain countries, so has papacy its tutelary saints. The similarity is the same with respect to the cities, temples, altars, elements, and diseases of both. As the pagans had their *dii medioximi*, whom they regarded as immediate intercessors between them and the Supreme Deity, so had the papists their interceding saints, in open defiance of the Holy Scriptures, which make our Blessed Saviour the only Mediator between God and his guilty creatures. The rural deities and shrines of the ancient Romans were likewise copied by their Catholic successors, who soon converted, by their transforming power, the old Hecate in Triviis into the Maria in Triviis, and the images of Venus and Proserpine into Mary Magdalen and the Virgin. But what was still worse, in the latter, even the relics, pictures, and statues of their saints were made to work miracles. The only difference, then, between heathenism and popery was, that the former had avowedly many gods, which the latter had likewise, but not of the same names. The creation of saints has ever since

been as common as the deification of heroes, and there has been rarely a pope who did not enrich the calendar with some fresh specimens. Benedict XIII. canonized eight in one summer, and Clement XII. fourteen more. Innocent XIII. beatified one of his own family, and the present pope has canonized five. The same pantheon at Rome, which was dedicated by the heathen Agrippa to Jupiter and all the gods, was consecrated by Boniface to the Virgin and all the saints, and is now filled with their images, before which, as intercessors, protectors, and dispensers of grace, multitudes are bowing every day. Who, therefore, will deny that the papal mythology is equally as profane as the heathen? If we consider, too, that the former boasts of being governed by the light of Christianity, it is so much the worse, as the latter was not illumed by a revelation. This papal doctrine was sanctioned by the Council of Trent; and abominable and debasing heresies were its natural results, as produced from time to time, by the passions, prejudices, and frailty of man. The Pelagian heresy, introduced by Pelagius or Morgan, a Briton, in the fourth century, pronounced every form of worship but his own unholy. In the following century a sect arose, called Cainites, who, reprobating the Saviour, his prophets, and apostles, paid especial honours to the memory of Cain, Korah, Dathan, Abiram, Esau, and Judas Iscariot. But not the least singular of the heresies, beyond number in the Christian church, was a sect, denominated Ophians, Ophiani, or Ophitæ, from Ophis, a serpent, which they preferred to Jesus Christ himself, considering it as giving

the power of distinguishing good and evil, and deriving their grounds of reverence from the brazen serpent made by Moses, and the allusion to the lifting up of the same, in the Evangelists, as a type of the crucifixion of Jesus. In the days of Cyril, the Virgin Mary was called the queen of Heaven and the mother of God, and so decreed to be in the councils of Ephesus and Chalcedon, which are tests of heresy in England; and even Cyril himself did not scruple to style her the complement, or supplement, of the Holy Trinity. The Collyridians worshipped her as a god, and there were two gods besides the Father, namely, Christ and the Virgin Mary. Even as late as the reign of Louis XIV., the French peasantry adopted a belief, that God and the Virgin Mary were the same. Alas! to what expedients will not the perverseness of the human heart resort, to countenance error and render apostacy plausible! And is it not painful, even at the present day, to remark the singular differences and disagreements, which prevail in doctrines and beliefs, instead of there being, as there ought to be, amongst Christians, one and the same faith and discipline? Each of these sects strives to include the others within its peculiar pale and new-fangled creeds, whilst it wanders, all the time, from the true faith and real standard. Nor have the Jews been without their faults in the same point, who consider the Bible as water, the Mishna (or second law) as wine, and the Gemara (or commentary) as spiced wine! The Law they esteem as salt; the Mishna as pepper; and the Gemara as balmy spice; thus impiously magnifying human opinions above the oracles divine! One



of their rabbis calls the Law the body, the Mishna the soul, and the Cabbala (or art of secret interpretation by calculation) the soul of the soul! In their Talmud, the words of Scribes are reckoned better than the words of the Law, and the words of the elders more desirable than the words of the prophets! For predictions of such things, see Matthew x, 34. Luke xii, 49—53. Acts xx, 29, 30. 2 Timothy iv, 3, 4. For advice how to resist and overcome the danger, see 1 Corinthians i, 12, 13. xiv, 26. 2 Corinthians xi, 13, 14. Colossians ii, 18—20. 1 Timothy i, 4—7. Of the false interpretations which Christian divines of his day gave of the scriptural doctrine of the Trinity, even the impostor Mahomet was well aware, and he felt warranted by it in asserting that Christians were polytheists: but, it must be acknowledged, that the sects of Muhammedanism have been equally numerous as those of Christianity; and “*The History of the Mosque,*” says Mills, “presents as melancholy a view of the weakness of the human intellect, and the pride of the human heart, and the same moral lessons on the necessity of charity and mutual respect, as are afforded by the annals of the church.” For an account of some of these unhappy dissensions between Christians, see ‘*Apology of Ben Mordecai,*’ page 6. Prideaux’s ‘*Life of Mahomet,*’ and ‘*Reland’s Four Treatises,*’ Grotius, Ammianus Marcellinus, &c. O! wretched era! when, in the language of one of our poets,

‘Dark distinctions reason’s light disguised,  
And into atoms truth anatomized.’

No. 78.—Note 152. page 56—.

*Infallible.*

Pope Agatho was the first who asserted that the church of Rome had never erred, nor could err in any point. Gregory VII., a later pope, decreed, that this church had never erred, and never *should* err, which continued until Pope John XXII. declared, that what was done amiss by one pope might be rectified by another. At last, Leo X. established the infallibility of the pope as a tenet. The same doctrine was held by the Council of Trent. What a lamentable proof does the belief in this pernicious doctrine afford of the weakness common to all human reasoning ! How often has the world seen a pope annul, as wrong, what his infallible predecessor had pronounced to be right ! How ridiculous to ascribe infallibility to a human being, who, in some way or other, commits sin, every moment of his life ! Nay, it is more than ridiculous, it is wicked, to confer upon a man, a worm, a creature but of yesterday, one of the incommunicable attributes of the Deity ! Even the pope himself must blush at the thought, and disclaim in his heart such a vain pretension ; and if he do not, he must be puzzled, at least, to tell where, or of what, his infallibility consists. He pretends to be exempt himself from sin, whilst he forgives others their sins, though he partakes of the same corrupt nature as they do ! What can

be more monstrous, or be more impious! See Eustace's 'Classical Tour,' ii, 644, &c.

No. 79.—Note 153. page 57—.

*Christianity.*

For some excellent observations on this sublime and only true religion, see Eustace i. p. 32. of the 'Preliminary Dissertation,' and also page 198. of the same volume. In addition to his remarks, it may be stated, in the words of a writer of eminence, "Christianity, as a religion, is, in every way, worthy of its eternal Author, and we may know, by the doctrine, that it comes from God. It is a religion for men of sense, for philosophers, for honest men, and may be understood too of the meanest capacity, without a guide. It is a religion of reason, free from the blind mazes and studied intricacies of designing people, and beneficial to society at the first view." In the language of 2 Timothy iii. 16, 17.: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." What, alas! are all other religious systems? In the notes to this work there are too many proofs of what vanities they consist, and how they tend, instead of exalting the human soul, to debase it! Those, who would truly know the vast superiority of Christianity over every other system

of religion, should peruse the New Testament, which, if they do so with a serious and devout feeling, they will not put down without a conviction of its truth, and perfect adaptation, in all respects, to the wants and weaknesses of mankind.

No. 80.—Note 154. page 60—.

*If part be clear, on other parts rely :  
Would God descend to propagate a lie ?*

At the time the great Sir Isaac Newton was writing his commentaries on the book of Daniel, he told a friend that “he found more marks of authenticity in the Bible, than in any profane history whatever.” With respect to the authenticity of what is contained in the New Testament, it is merely necessary to state, that the truth of Christianity, at its first appearance, endured the trial of ten persecutions, and overcame them all. It has now existed more than eighteen centuries, is rapidly gaining ground, and will last for ever. If it had been proper for man to know more than he is allowed to know of its mysteries, it would, most assuredly, have been revealed by its Author: yet, in the language of some commentator, “*plurima patent quàm latent,*” and faith sees enough to be lost in sight, and hope is absorbed in the possession of much valuable knowledge, both in time and for eternity. If truth, then, pure and unsophisticated truth, were a food congenial with the dis-

position of man, Christianity would soon be the religion of the whole world. At the same time, if every thing in Revelation be not perfectly clear to our limited capacities on earth, we ought not to disbelieve, or doubt, the whole. We cannot account for our own existence: but must we therefore disbelieve it? "If," says our Blessed Saviour, "I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" John iii, 12. see also Wisdom ix, 16. The Author of Nature and of Revelation is one and the same magnificent Being, who, as he has thought it right to conceal from us many mysteries in the first, has wisely also hidden from us many spiritual mysteries in the second. "The things of God," or such things as he has not chosen to make known, "knoweth no man, but the Spirit of God," 1 Corinthians ii, 11. "The secret things belong to the Lord our God, but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law," Deuteronomy xxix, 29. The prohibition to touch the fruit of knowledge was a wise one, since it is too often found that men grow arrogant, in proportion to their attainments in knowledge. Nevertheless, however mysterious some things in the Scriptures may be, and above the powers of the human mind, they are undeniably true, and not contrary to reason. "And now," says 2 Samuel vii, 28. "O Lord God, thou art God, and thy words be true."—"Thy word is true from the beginning, and every one of thy righteous judgments endureth for ever," Psalm cxix, 160. And our Blessed Saviour himself bears testimony to the same im-

portant fact. "Though I bear record of myself, yet my record is true," John viii, 14. Again, we find another proof of this in the assertion of St. Paul, Romans i, 20.: "~~The~~ invisible things of God, from the creation of the world, are clearly ~~seen~~, being understood by the things that are made, even his eternal power and godhead." It unfortunately happens, however, though 'scire non fas est omnia,' that 'certa omittimus dum incerta petimus:' but what does the pious Jeremy Taylor observe on this point? "Seek not," says he, "after new lights for searching into the privatest records of God, but look as much as you list into the pages of Revelation; for they concern your duty;" and, I would add, to this excellent remark, that the same principle of belief which constrains us, whilst we read, to give credit to a part, should induce us to credit the whole, of our duty. "The evidence of Revelation," says Sumner, "is founded on what our experience enables us to judge of; viz., on the nature of man, and on the excellence of the precepts, which are enjoined as the rule of life. The objections, on the contrary, are founded on what is confessedly beyond our experience, namely, the counsels of God, their object, and final extent, and the best means of accomplishing them. Is it not then," he asks, "as inconsistent with reason as it is with virtue, to permit part of the subject, which, by the nature of things, is unfathomable to our faculties, to interfere with our convictions of what we can and do understand? Can there be any thing venial in a scepticism, of which religion is the subject, which would be deemed contemptible in the unim-

portant inquiries of philosophy?" On the Records of the Creation ii, 430, 431.: "The probability of most things, and the possibility of all things contained in the Scriptures may well be discerned by reason itself, which makes their existence more easy to be believed." Baxter's 'Saints' Rest,' c. iii. p. 2.

No. 81.—Note 155. page 60—.

*The wise and good.*

It is merely necessary to refer to the Scriptures, both Old and New, to be convinced that in different ages, from a very early period, there have been persons, "whom," in the expressive language of Bruyère, "the conviction of one and the same truth supported in exile, in fetters, at the approach of death, and under the most cruel torments." St. Paul, in his Epistle to the Hebrews xi. enumerates many of these persons, who "all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth, of whom the world was not worthy." See the above chapter throughout, and also xii, 1., wherein they are called "a cloud of witnesses." To whom Psalm xxii, 4, 5. thus alludes: "Our fathers trusted in thee: they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee, and were not confounded." Although truth,

in these different ages, was often distorted, yet it was never wholly extinguished, God taking care, even in its greatest obscurity, that there should be some one to keep alive a ~~trace~~ of true religion in the mind of man. The seeds and embers of this were further cherished by sages and poets, who were the unconscious, but salutary, agents of Divine Providence, in preserving the hidden manner of Revelation: ii, 17. Clemens Alexandrinus, a writer of the second century, in his 'Stromata' or Miscellanies, cites many proofs, that for several of their moral truths the Greeks stood indebted to the Jews; and in numerous heathen writers, in Confucius amongst others, there are parallel passages to those in Matthew vii, 4, 5. 12. v, 43, 44. xix, 19. Luke vi, 27, 28. 31. 37. 41, 42. John xiii, 14. xiv, 8. To point out all the coincidences of profane authors with the Scriptures would occupy a volume. Grinfield, in his 'Connexion of Natural and Revealed Theology,' gives a long appendix of similarities, which tend to confirm the Scriptures in a very extraordinary and striking manner.

No. 82.—Note 156. page 61—.

*Harmonious order all, complete design,  
Accordant with economy divine.*

Creation and the Scriptures are most intimately connected, the one declaring the power, and the other revealing the will of God; and, in his kingdoms, both of



nature and grace, he is invariably and wonderfully consistent. Some of the secret processes of the former may elude our observation, and set at nought the researches of philosophy ; but still they terminate to our advantage. So is it with Revelation ; the mysteries of which ill tend to improve the condition of man in this world, whilst they are calculated to produce his felicity in the next. In like manner, as the visible universe is related in all its parts, and each throws a light on the other, so is Revelation, which, in its three dispensations, forms a perfect and beautiful whole. There is a mutual connexion between the Old and New Testament, as might be expected from the wisdom of God, who is the God both of Jacob and of the Gospel. In the former, Abraham was directed to maintain the ancient worship, the patriarchal religion, or first dispensation, which Moses revived, invigorated, and purified, by the Levitical law, or second dispensation ; and finally our Blessed Lord, by the third or last dispensation, the Gospel, fulfilled, illustrated, and honoured ancient principles, rather than introduced a new religion, except in substituting baptism for circumcision ; and even the method of using water at baptism was obtained from the Jews, who always used it in adopting proselytes. The Roman Catholics, instead of retaining this practice in baptism, only apply lustral-water on common occasions, which they have copied from the heathens. In every page of the New Testament, reference, either direct or implied, is made to the Old. Christ appeals constantly to the latter, quoting Moses and David as authorities. The apostles did the

same, in the Acts and Epistles. Indeed, the New Testament, throughout, shows itself to be founded on the Old, as preparatory to the Gospel dispensation. Many of the prophecies contained in the Old Testament, as observed in a former note, were clearly fulfilled in the New, especially those relating to the Messiah, which that divine personage often applies to himself, and in the very words of the ancient prophets. The priestly office and sacrifices of the Levitical law correspond, in types, with the priesthood and sacrifices of Jesus Christ. These latter remarks, as to the connexion existing between the Old and New Testament, may be deemed superfluous, considering how much at large that connexion has been noticed in App. No. 73. : but, as they serve to manifest the consistency of God, in his kingdom of grace, so they may have the effect of increasing our veneration for his wisdom and goodness, in that of nature, of which consistency is the prominent characteristic.

No. 83. — Note 157. page 62—.

*Nought where lasts but change.*

Change is the first and general law of nature. Nothing, in the universal expanse of creation, continues the same for two seconds together. By change every thing that has being exists, or subsists, excepting the great Author and prime Cause of all, who is immutable and ever the same. Even the human body is perpetually changing, and in seven

years it undergoes a total change. Thus, it changes from birth to childhood, from childhood to youth, from youth to manhood, from manhood to old age, and from old age and decrepitude to death, and even in the grave it changes or resolves itself into its pristine elements, which are unceasingly subjected to modifications and alterations, both physical and moral. Thus, in the expressive words of two Roman authors :

‘ *Tempora mutantur et nos mutamur in illis.* ’

‘ *Nostra corpora vertuntur. Omnium rerum vicissitudo est. Mortalia cuncta peribunt.* ’

or, as another Roman author observes :

‘ *Omnia tempus edax depascitur, omnia carpit ;  
Omnia sede movet : nil sinit esse diu.* ’

“ It is of the essence of earthly enjoyments,” says a writer in the ‘ *Christian Observer*,’ for June, 1818, “ that change is written upon them. Minor changes are frequent, and they only make way for the great change of death : but it is the property of Heaven that it can know no change. It is also eternal in its duration.” According to the advice of *Zaleucus*, “ Considering all this uncertainty, every one ought to conduct himself, at all times, as if every moment of his life were the last.”—“ We should devote,” as remarks *Dr. Watts*, in one of his hymns,

‘ *To God each moment as it flies.* ’

*Isocrates*, in his advice to *Demonicus*, inculcates as a

maxim, which should be deeply imprinted on the mind, "that there is nothing certain in this mortal state; by which means," he says, "you will shun being transported with prosperity, and being dejected in adversity." Massillon remarks, "Nothing is lasting: all things change, wear out, and are extinguished. God alone remains for ever the same."—"The body," says Sophocles, "may perish, but Virtue is above the power of death, for she knows no other bounds than immortality."—"We are dying, we are changing every hour," says St. Augustine, in a letter to one of his friends, "and yet we live as if we were immortal." Christianity alone connects this world with the next, and adds, with confidence, time to eternity; and it is the Christian only, who can be justified in exclaiming with an ancient writer: "Non omnis moriar;" a remark strikingly resembling that of Job, "I shall not die, but live."

No. 84.—Note 158. page 62—.

*Free will.*

"God," observes Simplicius, "is not the cause of evil, but he made the soul with the power of determining herself to evil;" in which sense we ought to construe Isaiah xlv, 7.: "I form the light, and create darkness. I make peace, and create evil. I the Lord do all these things." The nature of this free-will, and the manner in which it is

controlled by God, seem to be well explained in the following Scriptural passages: "Lean not unto thy own understanding. In all thy ways acknowledge him, and he shall direct thy paths," Proverbs iii, 5, 6. "A man's heart deviseth his way, but the Lord directeth his steps," Proverbs xvi, 9. "His God doth instruct him to discretion, and doth teach him," Isaiah xxviii, 26. "For it is God who worketh in you both to will and to do of his good pleasure," Philippians ii, 13. agreeably to the observation of Seneca: "*Nihil Deo clausum. Interest animis nostris, et mediis cogitationibus intervenit.*"—"A Deo," says Cicero, *De Nat. Deorum*, "*tantum rationem habemus; bonam autem aut non bonam à nobis,*" an observation, which forcibly illustrates the doctrine of free-will, a doctrine which is so necessary for the good of society, that few nations have denied it. The laws made against bad men, and the rewards proposed for the good, pre-suppose human liberty and choice of action. "But let no man say, when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man: but every man is tempted, when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning," James i, 13, 14, 15. 17. Free-will, then, may be defined as the free exercise of reason, without which there would be an end to human liberty and accountable agency. A confined liberty

is not liberty, since a being without liberty is no longer a man. To deprive man, therefore, of free-will, is to bereave him of his reason. If human action be dependent, as some have falsely asserted, on necessity and inevitable fatality, how could man be responsible, as he undeniably is, under the Christian system, for the ill he commits, or be rewarded for the good? Such an idea is not only contrary to reason and to justice, but it manifestly opposes the whole tenor of Scripture. To take away free-will from man, or ascribe all his acts to necessity, is to destroy his accountableness to his Creator, and to pronounce, that there can be no criminality in his conduct, if bad, nor any worthiness in it, if good; both his good and bad actions, in this view of the case, being referable only to the will or volition of God. Such is the Hindoo belief, and nothing can be conceived better calculated to foster crimes, and weaken all the sources of virtue. How apposite here is the beautiful observation in the Wisdom of Solomon xv, 1—3. : “Thou, O God, art gracious and true, long-suffering, and in mercy ordering all things. For, if we sin, we are thine, knowing thy power: but we will not sin, knowing that we are counted thine. For, to know thee is perfect righteousness, yea, to know thy power, is the root of immortality.” Thus, our bane—sin, and our antidote—the Gospel—means of salvation, are both before us, with free-will to choose the one and reject the other, whichever we please. If we prefer the former, as most of us do, shall we ascribe the evil consequences of our choice to Him, who, of his infinite mercy alone, has bestowed the latter

upon us, for our present comfort, and our future happiness? God forbid! Such an error is both fatal and impious. God made all men to be happy, in this, as well as in the next world; but, by our perverse faults, we strive all we can to defeat his gracious object in creating us. How noble is the Christian system of Providence, in which, although there is a constant superintending care of man and his concerns, which accompanies the whole course of his life, he is still left in the dignity of a free-agent! The abuse he makes of this free-will and free-agency is his own fault, and not the fault of God, who invested him with it for nobler purposes!

No. 85.—Note 159. page 64—.

*Faith's fruitless without works.*

This is a fertile topic for discussion, and if I treat concerning it at some length, it is with the view of counteracting a dangerous doctrine, (a doctrine, I regret to say, too prevalent in many parts of this country,) and of showing how dreadfully erroneous it is, how unscriptural, and to what fatal consequences it must ultimately lead in all those who espouse it. Let us suppose, for a moment, the necessity of good works to be banished altogether from human practice, and what then would be human society? A howling wilderness, whose Earth would be brass, and Heaven iron! Faith without works, so far

from being sanctioned by the Scriptures, whether Old or New, is expressly contrary to the eternal moral precept, and parables therein contained, as will be evident, on looking at the texts, hereafter referred to, on the necessity of works, whilst, at the same time, it stands opposed both to reason and conscience. Indeed, to admit the all-sufficiency of Faith, without the accompaniment of moral virtue, is to unhinge moral principles altogether, to render virtuous conduct useless, and to open the way for the uncontrolled dominion of vicious passions. Such a doctrine therefore is not only mad but mischievous. "Where," says the Abbé Raynal, "there is a greater degree of devotion than virtue, more religion than probity, a higher sense of honour than honesty, devotion takes place of morality, which will always be the case, whenever men are taught to believe that ceremonies will compensate for good works, and crimes are expiated by prayers."—"The profession of religion," says Conder, "involves something more than an assent to the truth of the Christian system, because that does not constitute religion. True religion is the principle of devout belief rendered visibly operative in the character, and the profession of religion must surely bear some relation to the thing professed: it must include some expression of character."—"It is not enough," the same author remarks at another place, "to know virtue: it is necessary to love it: but it is not sufficient to love it: it is necessary to possess it."—"Devotion without purity," says Bowdler, "is profaneness." The real nature of Faith is well defined by Claudius, an ancient Irish divine, who observes: "The



faithful man does not live by righteousness, but the righteous man by Faith." Clark, in his Introduction to 'Promises of Scripture,' thus expresses himself: "But remember, the promises of God do not discharge from, but encourage, and oblige to, the diligent use of all proper and lawful means. Christ has promised food and raiment, but the slothful and careless must not expect the benefit of the promise." The same may be said of the spiritual blessings promised. As well might we expect a crop of grain without ploughing and sowing, as salvation without the fruits of the Spirit. The Bishop of Chester, in a sermon preached by him, September 6, 1818, defines Faith, as being "that which incites us to do all we can do, whilst it teaches us to rely upon nothing that we have done, ever adding to faith virtue."—"Faith," says some other author whose name or work I have not noted, "for the past requires remorse, for the future virtue." Having thus accumulated, rather confusedly perhaps, these various human authorities, which are all strong upon the point in question, that is, upon the necessity of blending good works with faith, I will now refer to the Scriptures, in comparison with which every other authority is inferior. •

Genesis iv, 7. — 1 Samuel ii, 3. — Job i, 8. xxxii, 7. xxxiii, 26—28. xxxiv, 10—12.—Psalm xi, 7. xv, throughout. xix, 9. xxiv, 3—5. xxxii, 2. xxxiv, 12—17. lxii, 12. cvi, 3. cxi, 10. cxix, 1—4.—Proverbs iv, 4. 14. 15. 20 to end. x, 9. 16. 25. xi, 18—21. 23. 27. 30. 31. xii, 12. 14. 20. 21. 28. xiii, 6. 9. 13. 14. 24. xxix, 18.—Ecclesiastes xii, 13, 41.—Isaiah i, 16. 17.—Jeremiah xvii, 10. xxxii, 19.

Ezekiel xx, 19, 20.—Hosea x, 12.—Micah vi, 6—8. Habakkuk ii, 4.—Matthew v, 6. 16—20. 48. vi, 19—21. 33. vii, 16—27. xii, 33—37. 50. xiii, 3—9. 18—23. 37—50. xvi, 24—27. xviii, 7—9. xxi, 28—31. xxiii, 2—10. 13—16. 23—33. xxiv, 42 to end. xxv, throughout. Mark iii, 35. vii, 20—23. xii, 38—40.—Luke iii, 9. vi, 43 to end. xi, 21—23. 28. 33—36. 39. 42—44. 46. 52. xii, 1—5. 8. 9. 15—21. 29—48. xiii, 6—9. 23—30. xiv, 26, 27. xvi, 15—17. xviii, 9—14.—John iii, 20, 21. iv, 23, 24. v, 28, 29. viii, 34. ix, 31. xii, 26. xiv, 15. 21—24. xv, 1—10. 14. Acts x, 34. 35. — Romans i, 18. 29 to end. ii, throughout. iii, 5. 6. 31. vi, 1—16. 18 to end. vii, 1. 7. 12, 13, 14. viii, 5—8. 12, 13. x, 5. xii, 1, 2. 9. xiii, 12 to end. xiv, 17—19. 1 Corinthians iii, 16, 17. v, 7, 8. 19. vi, 9, 10. 19, 20. xv, 34, 35. 58.—2 Corinthians iv, 2. 10. v, 10. 17. vi, 14 to end. xiii, 5.—Galatians ii, 17. v, 3. 16, 17. 19—25. vi, 7—9.—Ephesians ii, 10. iv, 17—25. 27. 30. v, 1—17. vi, 8. 10—18.—Philippians i, 9—11. 27. ii, 12. 15. iv, 8, 9. — Colossians i, 9, 10. iii, 1—6. 17. 23—25. 1 Thessalonians ii, 3, 4. 12. iv, 1, 2. 7, 8. v, 6, 7. 15. 21—23. — 2 Thessalonians i, 8—12. iii, 13. — 1 Timothy i, 5. 8—11. 19. ii, 2—4. iii, 9. iv, 12. vi, 11—14. 18, 19.—2 Timothy i, 13, 14. ii, 15. 19—22. iii, 5. 9. 16, 17. iv, 5.—Titus i, 1, 15, 16. ii, 7, 8. 11—14. iii, 8. 14.—Philemon i, 6.—Hebrews ii, 1—3. 11. iii, 12, 13. iv, 11—13. vi, 4—8. x, 21—31. 38. xi, 6. xii, 1—4. 14—17. 25. 28, 29. xiii, 16. 20, 21. — James i, 2—8. 12—16. 21—27. ii, 10—12. 14 to end. iii, 11—13. 17, 18. iv, 4. 7, 8. 17. — 1 Peter i, 13—16. ii, 1, 2, 3. 11, 12. 15, 16.

21—24. iii, 10—13. 15—17. iv, 1—5. 15. 17 to end.  
 2 Peter i, 5—11. ii, 4—10. 12 to end. iii, 10, 11. 14. 17,  
 18. — 1 John i, 5—7. ii, 3—6. 15—17. 29. iii, 3—10.  
 18—22. 24. v, 2—4. 17, 18. — 2 John vi, 9—11.  
 3 John 11. — Jude 20, 21. — Revelations ii, 7. 10. 17.  
 23. 26—28. iii, 5. 11, 12. 18. 21. xiv, 12, 13. xvi, 15.  
 xx, 12, 13. 15. xxi, 7, 8. 27. xxii, 3—5. 12. 14, 15.

See also Hor. Mos. ii, 38, 39. &c. Mills' Muh. 309.  
 From all these authorities, whether taken separately or in unison, it is evident that the Christian profession requires a Christian life, that is, a life in strict accordance with the law and the Gospel. Some men are violent about faith, but degenerate in practice. The difference between being of the Church of England and Sectarians is great in this point. The former, in their public services, chiefly aim at the enforcement of practical virtue, whilst the latter lay the greatest stress on an adherence to faith alone, and their peculiar doctrines. Thus both commit a great error,—the one by omitting faith as an essential accompaniment of good works, and the other by leaving virtue, and trusting the ultimate object of all true religion to be learnt by their followers as it can. Virtue seems to be the least part of the business of their priests: to teach men to believe rather than to practise is their principle; they reason on virtue without practising its precepts. Some people have affected to discover a discrepancy in the New Testament, because, in some parts, it represents us as being saved by Christ alone, and in others, "by the deeds done in our bodies;" but there is no discrepance. In the Eleusinian mysteries it was

taught, that initiation without virtue was of no avail, but, with virtue, procured men great advantages over others in a future state. Virgil seems to allude to this :

‘ Pulcherrima præmia primùm  
Dii moresque dabunt vestri.’

Immoral men were, by the laws of Solon, deemed incapable of governing. The emperor Julian, although he persecuted the Christians, was so strongly impressed with the excellence of the Gospel system, as to combine morality with religion, for which purpose he ordered sermons to be delivered in pagan temples. Even the Heathen Spartans, in their prayers to the gods, supplicated “ ut pulchra bonis adderent.” This resembles the passage in the New Testament,—“ Whatsoever things are pure,” &c. &c.

‘ Quid verbis opus est ? spectemur agendo.’

‘ Omnis virtus in actione consistit :’ Religion without practice is as a body without a spirit ; a system of virtue without works or morals to support it :

‘ Magnas inter opes inops.’ Hor. l. iii. O. 16.

‘ Paulùm sepultæ distat inertie  
Celata virtus.’ Ibid. l. iv. O. 9.

‘ Tu rectè vivis, si curas esse quid audis.’  
Epist. lib. i. 16.

Religion and morals constitute the same thing. Although there be no efficacy in good works of themselves alone, yet if faith be sincere it will instantly produce them. “ Non est vivere, sed valere vita.”—Martial. Some sage

observes, that even if virtue were not enjoined, he would seek it for its own sake. Faith and morality have one common origin, and to destroy their union is both impious and unnatural.

Faith is essential to virtue and virtue to faith, in order to support the true moral dignity of mankind. It is necessary, amongst other arts, to learn the art of being virtuous, or that noblest of sciences, namely, to be good. See Titus i, 15, 16. Psalm cxix, 21. The Antinomian doctrine, that "sin can do the children of God no harm, or holiness no good," is not only a mad, but a mischievous one. St. Paul, although he enforces the doctrine of free grace, or a reconciliation with God through faith alone and the mercy of God, and although he considers that grace to be gratuitous and undeserved, does not, however, discard the necessity of working out our own salvation; in other words, a free pardon or free grace affords no sanction for sinning. Faith is a foundation whereon to build good works. Faith is a practical principle. See Bradley, ii, 156 to 158. Morality, or Christian virtue, is absolutely necessary to lay a restraint on our thoughts, words, and actions, so as to render them conformable, as far as we can, to that image after God in which man was originally created.

We are told in the Bible, that our whole life must be a life of faith, of repentance, of wrestling, of warfare. There is no standing still in religion, which, when truly felt, is ever advancing: and yet how many are there who rank themselves in the number of the elect who

have been perfect strangers to the tears of penitence, and never felt the energy of faith. "*Decipimur specie recti.*" Although the Scriptures, however, assure us, that heaven is the free gift of God, to merit which we do nothing of ourselves, yet they as plainly declare that this gift will be bestowed on him only who makes it the chief business of his life to obtain it. If the natural light cannot mix with darkness, much less can the sacred knowledge of Christ unite with moral evil. Only the pure in heart and life can see God, or be admitted into his kingdom. "Give me," says Wesley, "solid and substantial religion; give me an humble, gentle lover of God and man, a man full of mercy and good fruits, without partiality and without hypocrisy, a man laying himself out in the works of faith, the patience of hope, the labour of love. Whosoever thus doeth the will of the Father which is in heaven, the same is the brother, and mother, and sister of the Saviour."

‘ Works combined

With faith and God's grace, lead through various toils,  
Up the rough steep, the hero to the skies.’

To constitute good works they must be performed without any confidence in the performance of them. The right actions of a consistently holy life are the most unequivocal outward signs of an inward and spiritual grace. Not to insist on good works is to despise the value of those substantial evidences which our Lord himself made the criterion by which to judge of men. "By their fruits ye shall know them."

To exalt good works as the procuring cause of salvation is to put them in the place of Christ. To depreciate good works is to depreciate such a soul as Christ has given us both the command and the example to lead, telling us also, "If ye love me, keep my commandments," in faith, with its practical consequences, good works, through the influence of the Holy Spirit, or unction from the Holy One, or humble, fervent, and spiritual prayer. To connect faith and good works together there must be another sacred principle—this is love, without which he that liveth is considered dead. When the apocalyptic vision of the last judgment shall be realized, the dead will be judged according to their works: which sufficiently proves that Christianity is a practical religion; or otherwise why should men be justified by their works? Whosoever separates Christian works from Christian faith is a traitor both to religion and morality, and to that holy book which enjoins both. "Cursed is every one that continueth not in all things of the law to do them." See Deuteronomy. "We acknowledge," says Hooker, in his 'Discourse on Justification,' "a dutiful necessity of doing well; but the meritorious dignity of doing well we utterly renounce:" if there were a meritorious efficiency in good works, then "grace is no more grace." As for such as hold with the Church of Rome, that we cannot be saved by Christ alone without works, they do, not only by a circle of consequence, but directly, deny the foundation of faith. "They hold it not, no, not so much as by a thread." Hooker above. See Psalm

ii, 97. x, 6. xv, 1. "He," says Blair, vol. iii, sermon 1, "who divides religion from virtue, understands neither the one nor the other. It is the union of the two which consummates the human character and state." It is their union which forms that wisdom which is from above, and to which belongs the sublime encomium given in the wisdom of Solomon, iv, 2, 3. vii, 25—29. See Proverbs xi, 19, 20, 23, 30. xii, 2, 28. Habakkuk, ii, 4. Men should not abstain from evil, merely from a fear of the consequences attendant on it :

‘ *Oderunt peccare boni virtutis amore.*’

For faith without works, see Psalm xxiii. 1, 16, 17. Galatians ii, 21. We are of God’s workmanship, created in Christ Jesus unto good works, which God hath before ordered that we should walk in them. A dead faith leaves us where it found us, in our sins. It neither justifies us nor sanctifies us. But true faith is the parent of holiness; for where it exists, a new principle is implanted in the heart, by which we learn to love the ways of righteousness and desire to keep the commandments of God. Even in the days of heathen Greece and Rome, though otherwise abounding with immoral abominations, the moral virtues were not only inculcated but exemplified. See Chalmers’ Discourses, p. 36, ‘The true,’ &c. In the opinion of Protagoras, a Greek philosopher, a pupil of Democritus, virtue and vice, good and evil, truth and falsehood, were merely relative things, and consequently too liable to fluctuation to ad-



mit of any fixed principle by which they might be universally determined and distinguished from each other. To tell of our convictions and assurances, of the tears we have shed, and the grace we have experienced, while our life manifests no love for our Redeemer, and our tongue is silent in his praise, is idle; it is worse, it is hypocritical and sinful. See Bradley's Sermons, vol. ii, 205. If we, like Peter, are mourning in secret over our iniquity, and rejoicing in a sense of forgiveness, like him we are boldly confessing Christ in public, honouring him amongst those who despise him, and deeming it our highest glory to bear his reproach. Our affection is, in some manner, proportioned to the mercy we have received. At any rate, it is not sincere, active, constraining.

‘Where the root

Is hollow, can the tree be sound? Man's deeds  
Are as man's doctrines.’

“*Nam bona opera ad salutem sunt necessaria, non quòd de impio justum faciunt, nec quòd sunt pretium pro peccatis, aut causa justificationis; sed quia necessum est, ut qui jam fide justificatus est et reconciliatus Deo per Christum, voluntatem Dei facere studeat.*” Extract from a work published in 1540, entitled, ‘*Quidam Doctrinæ Christianæ Articuli pro Ecclesiâ Anglicanâ,*’ with notes by the King in the margin.

Morality consists in the practice of Christian virtue, proceeding from Christian principles and motives. Justification by faith alone, called by Luther ‘*Articulus*

stantis aut cadentis sceleris.' An inclination to dispute the truth will never be blessed with the grace of faith. See Galatians ii, 16. "If righteousness," &c. same, ii, 1. There is but one pursuit in life, which it is in the power of all men to follow, and that is virtue. "If works only are taught," says Luther, "faith is lost: but if nothing but faith is inculcated, carnal men begin to dream that there is no need of good works."—"In omnibus ferè minus valent præcepta quàm experimenta."—Quintilian. The obedience of good works is to be proved only by faith, and the exercise of faith consists but in good works. We are told to work out our salvation. Faith must not be a dead letter, but a living faith. Vive pius, moriere pius, or, as Confucius expresses the same sentiment, "Wouldest thou learn to die well, learn first to live well."

' Still you must rise  
Among the shining virtues more sublime,  
And learn to live at least before you die.'

[N.B. Notital references to the following Numbers  
are omitted in the Poem.]

No. 86. page 65, line 13.

*Grace without goodness.*

So then neither is he that planteth any thing, neither he that watereth, but God that giveth the increase, 1 Co-

rinthians iii, 7. Be ye clothed with humility, for God resisteth the proud, but giveth grace to the humble; 1 Peter v, 5. Bodily exercise profiteth little. Grace not sufficient of ourselves. See 2 Corinthians iii, 4, and Galatians iii. "For if there had been a law given," &c. See also 2 Peter ii, 21. 1 John ii, 4—6. "God forbid that I should glory," &c., Galatians iv, &c. If the inglorious scarcely be saved, where shall the ungodly and the sinner appear? 1 Peter iv, 18. same, v, 3. All unrighteousness is sin, 1 John v, 17. 2 John ix, 10. also 3 John ii.

Wesley was of opinion that "the true Gospel touches the very edge both of Calvinism and Antinomianism, so that nothing but the mighty power of God can prevent our sliding into either the one or the other." He always declared himself against both. God is not only strong, but our strength; not only the giver of life, but life itself; he not only bestows, but is salvation; he not only teaches truth, but is the way: not only communicates light, but is light. Even those in Revelation who had proved their faith and constancy in sufferings, it was not their own merits which rendered them meritorious, but their robes were washed and purified in the blood of the Lamb: and therefore they are before the throne of God; which sufficiently proves that human nature of itself is not capable of preserving the robe of innocence without spot or stain. From first to last, throughout the whole of the revealed will of God, it is on the union of piety and morality, of faith and

righteousness that the blessing of heaven is pronounced. It is in vain to expect this blessing on any other terms. All men are hereafter to be judged according to their works, and to this union of piety and morality. "Blessed are the dead that die in the Lord and their works do follow them." It is such alone who "may have right to the tree of life, and enter through the gates into the city." These gates were thrown open by our Saviour, who is the way, the door, the life. The advice given to Zeno by the oracle was, instead of presuming on his own strength, to confess his weakness, and without loss of time apply himself to the study of wisdom. We should apply our best actions to the grace of God, and our good principles of life to faith in our Saviour.

The Antinomians were of a contrary opinion to that expressed in the text, for they supersede the evil of sin, the necessity of repentance, and the excellence of holiness, under the vain, nay impious pretence of, by so doing, better glorifying the work of Christ. St. Paul evidently alludes to this doctrine in Romans vi. throughout, as do St. James, St. John, St. Peter, and St. Jude. It is unhappily spreading far and wide, and the spirit of it is, that no moral obligation can be measured by moral ability; or, in other words, that man is not only unwilling to become holy, but that he is not bound to be so. From which it follows, that however wicked he may be, indeed, the wickeder he is the better, it makes no difference in his salvation, since neither good works will further it, nor will evil ones prevent it, his faith alone

being all-sufficient;—a doctrine, than which never was any thing better designed to unhinge and derange all the frame-work of society. See Matthew xii, 33.; likewise Bradley's Sermons, page 104, at top, see also page 405. Such a doctrine is, "enmity against God." Its professors say that "their hearts are right in the sight of God," whilst they are "in the gall of bitterness and the bond of iniquity." The first great and glorious doctrine of Antinomianism was intended to exalt the Saviour and ennoble the sinner. The new doctrine tends to exalt without humbling the sinner, and in that proportion to establish and secure him in sin. Having, by transfer, received the Saviour's righteousness, it becomes to him his own personal holiness, and any further attainment is superfluous. This new doctrine, instead of purifying, corrupts, instead of sobering, inebriates, and lands him on a daring and presumptuous confidence. It renders all virtue anomalous, and consequently all prayer ridiculous. Another doctrine is, that there is no such thing as progressive sanctification, which, with the other, is quite sufficient to exterminate all moral goodness in those who profess it. What, if these doctrines be true, becomes of the gracious promise of being "received from day to day," and of the precept "to increase and abound more and more"? To the followers of this doctrine may be applied the words of Isaiah xlv, 20. xlviii, 27. li, 7. Antinomians maintain the doctrine of salvation by bare speculative belief; but this is not Christianity, which unites works with faith. There is no discrepancy

between the words of St. Paul and those of St. James, when the former says that salvation is by faith only, for it opposes the baneful heresy of self-sufficiency—the latter refers to works as connected with faith, in opposition to the perversity of Antinomianism. This doctrine supersedes the necessity of practical holiness, or tends to lower its standard; but independent of the texts of the Scripture against this doctrine, how can any rational man suppose that he can fit himself for heaven, where worship and adoration are always going on, by being here the slave of his lusts; or that he can, at the same time, have God for his friend, and expect, when he dies, to enter, thus unprepared, into all the purity and joys of the next world? The man who really flies to the gospel as a refuge for his unworthiness, ever thinks of the obedience due to every part of it, and joining himself in a perpetual covenant with his Lord, he gives himself up entirely and for ever to his service. See Isaiah xxvi, 13; also same, xxxv, 8. If any man preach any other gospel, &c. Galatians i, 9. Of an unclean thing what can be cleansed? and from that thing which is false what truth can come? See Ecclesiasticus xxxiv, 4; also 2 Corinthians vi, 14, 15; and 2 Maccabees vii, 28. Oh ye that love the Lord see that ye hate the thing which is evil. The Lord preserveth the soul of his saints, (Psalm xcvii, 10.) which Antinomians surely cannot be called. Whoso leadeth a godly life, he shall be my servant, Psalm ci, 9. Not being suffered to go into the land of promise, we are taught by Moses, that sin is hateful in the sight of God,

and that he marks it with his displeasure even in his most beloved servants: and why was one punished for speaking unadvisedly with his lips? for what fellowship can righteousness have with unrighteousness, and what communion hath light with darkness? We know that the law is good if a man use it lawfully, knowing that the law is not made for a righteous man, 1 Tim. i, 8, 9. The ambiguity of the word *made* in this passage, by an unintentional error of the translator, has furnished the Antinomians with a plausible argument, it being urged by them, that believers being complete in Christ's imparted righteousness, the law is not made for them, nor can they be punished any more for breaking the moral than the ceremonial law. A correspondent in the Christian Observer for October 1819, suggests that the words are literally, "the law lieth not at, or, is not levelled against a righteous man, but against the lawless and disobedient." See 1 Corinthians i, 29—31. John iii, 20. x, 30. and Titus, ii, 12. See also Romans iii. 8, 31. Do we then make void the law through faith? The best evidence of faith is most assuredly a steadfast discharge of the substantial duties of a good life; and this will appear the more evident, when it is considered that every man is to be rewarded according to his works. Romans v. 20, 21; 1 John v. 3. What shall we say then? Shall we continue in sin? See Romans vi. 12, 14, 15, 23; Deuteronomy xxvii. 26, 32, 46; Matthew v. 17, 19, 20; Galatians iii. 10, 14, 19, 24; same, v. 3, 13, 25. See Horæ. Mos. xi. 406 to 417; also an appro-

prate rebuke of Antinomianism, in Jeremiah vii. 9 to 11 ; John viii. 34, and ix. 31 ; also Ecclesiasticus, v. 5 to 7, beginning at " Be not without fear to add," &c. Faith is the source of all the virtues, and the main pillar of morality ; but virtues are not such, unless they flow back towards their source, which is the Deity. " They whose office it is to preach the Gospel, let the Gospel sleep, and pass their own inventions off instead." Carey's Dante. They profess to believe in Jesus Christ, yet do despise to his grace and " are strangers to his sanctity." They " despise the relics of God's goodness, and forbearance, and long-suffering," not considering, as the apostle tells us, that " the goodness of God leadeth to repentance." " Holiness, without which no man shall see the Lord, looking diligently, lest any man fail of the grace of God." See Hebrews xii. 14 ; Romans xii. 9. The way of the just is uprightness. Isaiah xxvi. 7. They wrest the Scriptures unto their own destruction. 2 Peter iii. 16. By such persons Satan himself is transformed into an angel of light. 2 Corinthians xi. 14. See likewise Galatians iii. 10 ; Ephesians, iv. 14 ; v. 5 ; Romans, i. 18. He that is without sin, &c. 1 John, iii. 8. In the Highlands of Scotland a sect called Treva (?) exists, who consider all external worship to be useless, and that they are free from all political and moral restraint, being made pure by the truth, and being under the immediate guidance of the Holy Spirit ; they can consequently commit no sin. This is the faith of devils, who also believe and tremble. See James xi. 9 ; whilst the Antinomians believe only,



but do not tremble : such a doctrine is a savour of death unto death. See Ephesians, ii. 10, and Art. VII. of the Church of England. Woe to them who call evil good and good evil. Yes, the scheme of the Antinomians supersedes the necessary doctrine of repentance. Every one that doeth evil is good in the sight of their Lord. See Malachi, ii. 17. Pope's line, hereafter quoted, " His can't be wrong whose life is in the right," needs an explanation: If by right is meant right in the eyes of God, the maxim is a sound and holy one ; but if by right is meant that faith which is only so in human judgment, it is detestable and impious nonsense. The ancient Greeks, like the Antinomians, held that human nature was sufficient of itself to work good things and to please God. " Every one," says Zaleucus, " ought to labour all he can to become good, both in practice and principle, whereby he will render himself acceptable to the Deity." The law of virtue is immutable. See 1 John ii. 4 to 6 ; 2 John vi. 9 ; James iii. 18, 4 to 10 ; Isaiah xxxii. 17. Exercise in godliness, &c. 1 Timothy vi. 12 ; vii. 8 ; 2 Timothy ii. 19, 22, 26 ; Titus, i. 15, 16, ii. 11 to 14. " Act well your parts, and leave the rest to heaven." See Genesis iv. 7 ; 1 Thessalonians v. 23, 24 ; Hebrews x. 21 to 27 ; xii. 14 ; Galatians xi. 17 ; v. 4. 22—24 ; Revelations xiv. 12 ; xxi. 27 ; xxii. 14.

A holy and righteous life is inculcated in every page of the Scriptures, is recommended by every prophet and every apostle, and is the very end and design of the gospel. Ye shall be holy unto me, for I the Lord thy God am holy, Leviticus xx. 26 ; unblameable in holi-

ness, 1 Thessalonians iii. 13; see same, iv. 7; thou lovest righteousness and hatest iniquity, Revelations i, 9; walk worthy of God, 1 Thessalonians ii. 12; abstain from all appearance of sin; same, v. 22; be not weary in well-doing, 2 Thessalonians iii. 13; prayer of St. Paul for the Philippians, that they might approve excellent things, &c. &c. i, 9, 10, 11. He alone is "the author and finisher of our faith."

No. 87. page 65, line 17:

*Neither will empty works.*

'For modes of faith let graceless zealots fight:

His can't be wrong whose life is in the right.' Pope.

There is a want both of reason and religion in this couplet, which seems to consider virtue as the sole thing needful, and faith of any kind perfectly useless.

'Virtutem verba putas,

Ut lucum ligna?'

Hor. Epist. l. i. 6. 31.

"Considering that we have received our being, and all that we are and have, from God, and upon these accounts are obliged to love and serve him to the utmost, what senseless arrogance is it to say, that a creature can merit any thing at God's hand? Whatever we give God is of his own, and when we have done all that we can, we have done no more than our duty; but can any man challenge reward for doing what he ought to do?" Tillotson's Sermons, S. 174, v. iii.

On an impartial review of the gospel on the points of faith and good works, it is evident that "faith without works is dead," being alone, and that by the deeds of the law alone no flesh shall be justified. Both must go hand in hand, or blend together. It is necessary to cherish both faith and good works to obtain the grace of God. But good works alone are only useless, inasmuch as they afford no ground of qualification before God; in many other respects they are necessary, because they are required by God from, or in, all who approach him. See Galatians ii, 16, 21. iii, 11, 22. Luke x, 18. xvii, 10. xix, 10. xxiv, 47. Job, xxv, 4, 6. Philemon, 11. Hebrews vii, 19. ii, 6. 2 Timothy i, 8, 9. Acts ii, 38. iii, 19. Titus iii, 5 to 8, 14. Job xxii, 2—5. xxxv, 7. Psalm, xvi, 2. lxxxix, 17, 18. cxliii, 2. Philippians, iii, 8, 9. Mark, i, 15. Matthew ix, 13. xxv, 30. Ephesians ii, 8. 1 Corinthians ix, 16, 17. 2 Corinthians iii, 5. xii, 9. Romans iii, 9. 10—12, 19, 20. ix, 31, 32. xi, 35. xiv, 23. "The only one who is righteous is He who hath fulfilled all righteousness,"—our blessed Saviour. It is not by works of righteousness which we have done, but according to thy will we are saved; a dependance on our own merits, and real piety towards God, are equally foreign to one another, and opposed as the poles. "Yet the law is good, if a man use it lawfully." See 1 Timothy i, 8.

Wesley remarks, "does all I ever did or can know, give, do, or suffer, justify me in his sight? If the oracles of God are true, if we are still to abide by the law and

testimony—all these things, though, when ennobled by faith in Christ, they are holy and just and good, yet without it are dust and dross. My own works, my own sufferings, my own righteousness, are so far from reconciling me to an offended God, so far from making any atonement for the least of those sins, which are more in number than the hairs of my head, that the most specious of them need an atonement themselves. Having the sentence of death in my heart, and nothing in or of myself to plead, I have no hope but that of being justified freely through the redemption that is in Jesus.”—“If only works are taught,” says Luther, “faith is lost: but if nothing but faith is inculcated, carnal men begin to dream that there is no need of good works.”—“Keep yourselves in the love of God, building yourselves up on your most holy faith.” Jude, 21.—“Faith,” well observes Dr. Chalmers, in one of his sermons, “is nothing more than a name—it takes up a positive residence in the mind as a principle—it has its locality and operation there, and has either no existence at all, or, by its purifying and reforming influence on the holder of it, invests him also with a personal righteousness. It consists in the dawn, the progress, and the perfecting of a virtue, which, before he was a believer, had no existence whatever. It consists in the possession of a character, which, previous to his acceptance of Christ, had not the slightest feature of reality. Upon the person of every christian, the features of excellence should stand so legibly engraven, that as a living epistle he may be seen

and read of all men." Since faith yields good works, which are the effects of faith, it is clear that they do not save us, but that we are saved by faith which produces them.

Purifying their hearts by faith. Acts xv, 9. With God, neither circumcision availeth any thing, nor uncircumcision, but a new creature. Unfortunately there have been persons in every age since the introduction of Christianity, who disallow the connection between faith and holiness, as was the case in the days of St. Paul. The following lines apply to such persons; they

‘ Concur to take away the stress  
From weightier points to lay them on the less:  
To all the means of virtue they attend  
With strictest care, and only miss the end.’

Dodsley’s Collection.

Although in the New Testament, holiness is spoken of as the constant fruit of faith, it is faith alone that renders Christianity practical. The Bible is not a dead letter, but influences the life of every believer—in fact, true faith pre-supposes a continual change of character, that is, a hatred of sin and a love of holiness; it is impossible to have true faith without overpowering emotions of virtue and morality—faith brings all the affections of the soul into exercise, and fixes them upon God—and this being the purest of every christian grace and virtue, it cleanses and purifies the heart. To evidence the trueness of our faith, we must trace its effects throughout our life and our conduct.

See 1 Corinthians xiii, 7. Faith is well defined in 11 Esdras i, 37, though they have not seen me with bodily eyes, yet in spirit they believe the thing that I say. For men walk by faith, not by sight, 2 Corinthians v. 7. "True faith is lively, and cannot be inactive."—'Jewell's Apology.' Faith does not consist in a confidence of our own merits, but in sovereign mercy through Jesus Christ, and a deep-sealed consciousness of our own misery and guilt—otherwise our prayers are an empty breath, our religion a lifeless form.—"The just shall live by his faith."—"Be ye holy, for I am holy."—"Be ye holy in all manner of conversation."—"Without holiness, no man shall see the Lord."—"Blessed are the pure in heart, for they shall see God."—True faith ought to be a powerful operative and living principle of action!

No. 88. page 65, line 19.

*To grace they look.*

To grace they look, not as a matter of right, but of mercy. See John vi, 44. Philippians ii, 13. From within and without all proclaims our absolute insufficiency to please God. 2 Corinthians xii, 9. It is not the knowledge of our duty that will always ensure the practice of it; we are ever liable to fall into temptation, from which God's grace can alone preserve us. See Ecclesiastes, ii, 26.

The heathen philosophers considered spiritual assistance to be required by man. Thus, Cicero, in his book *De Naturâ Deorum*, in noticing several devotees who had obtained a high degree of virtue in Greece and Rome, says, this could not have been effected “*nisi Deo juvante;*” to which he adds, “*nemo vir magnus sine aliquo afflatu divino unquam fuit.*” Seneca applies the same doctrine in his *Epistles*, 41 and 73.

‘*Bonus vir sine Deo nemo est.*’

‘*Nulla sine Deo mens bona est.*’

Similar passages occur in Pythagoras and Hierocles, which Cicero cites. Even Aristotle seems to have had some idea of God’s grace. “God,” says he, “possesses every thing that is good, and is all-sufficient.” To adopt a monkish prayer, “O God! in thy mercy pardon what we have been. In thy pity deign to look upon us as we are, and with thy grace direct us as we ought to be.” (See Preface.) It were as useless to deny the influence of the spirit as the agency of Providence; both are equally certain, although invisible, excepting in their effects. Salvation is wholly of grace, “not of works, lest any man should boast.” Grace is defined by ‘Conder on Non-conformity’ to be “primarily divine favour, or the sovereign compassion of the Father, and the love of Christ towards the people of God; but the word is also employed metonomically, as expressive of the effects of his favour and love; amongst which are the imputation of

the righteousness of Christ, a conviction of spiritual influence, and those virtues which are the fruits of Christ."

'In unoquoque virorum bonorum habitat Deus.'

Seneca.

"The exertions of this power (grace) and its dispensation in various degrees, according to the exigencies and merits of the individual, is perfectly intelligible. That a superior influence should assist the mind of man is not more extraordinary than that the power of motion should be communicated to him, which is very evidently derived from nothing on earth, and only referable to the Supreme mind or Creator; nor is the mode of its operation more inexplicable than the operation of external objects upon the mind in the excitement of our ideas, or more so than the communication to our limbs of the determination of the will."—Sumner. "Prope est à te Deus, tecum est, intus est, ita dico, Lucili, sacer intra nos spiritus sedet, malorumque bonorumque nostrorum observator et custos: hic prout à nobis tractatus est, ita nos ipse tractat."—Seneca. See Ephesians ii, 5, 8, 9. Romans iii, 24. v. l. 1 Peter v, 10. 1 Corinthians vi. 11. xxx. 31; 2 Corinthians xii. 9, 10. xiii, 4. Luke v. 21. "By grace ye are saved through faith, and that not of yourselves: it is the gift of God—justified freely by his grace through the redemption that is in Christ Jesus, whom God has set forth to be a propitiation through faith in his blood." See Luke xvi, 10. Romans iii, 19,



20, to 28. ix, 31, 32. Philippians ii, 13. iii, 3, 9; finally, Ecclesiastes ii, 26.

No. 89. page 67, line 8.

*A Penitence sincere.*

[In MS. "*Our penitence e'cn repentance needs.*"]

See Faber's *Horæ Mosaicae*, li. 13. Let us not imagine, because repentance in itself needs repenting, that it is altogether inefficacious, or that it is unnecessary. Human nature is not so bad as to be wholly incapable of virtue or benevolence. "*Virtus est vitium fugere, et sapientia prima stultitiâ caruisse.*" Hor. Epist., lib. 1. The Scriptures teem with proofs of God's relenting even towards the most abominable sinners, of which Ahab's case is a memorable one. 1 Kings xxi, 27—29. See also Luke xvii, 10. "He who confidently relies upon the effects of his own righteousness, who prides himself upon a strict observance of the law, both moral or ritual, and thinks that his merits are many and his offences few, and require but little atonement, such a one is formal only in his devotions, slack in his piety, and cold in his love of God, in consequence of his believing that he wants not forgiveness. But, on the contrary, the man who is sensible of his own demerits, distrustful of his best services, and imputes all righteousness to Christ,

he is necessarily, and from the very nature of his faith, zealous and penitent. Being persuaded that he stands in need of pardon, and humbly assured that he will obtain it through the expiation of Jesus Christ his Redeemer, he therefore loves God in the fulness of his gratitude with all his heart, with all his mind, with all his soul, and with all his strength."—Gilly. "The most virtuous amongst mankind are only to be considered as penitent sinners," says Dr. Price. See Bacon's Fables, 143. Repentance is the best step towards reformation and purity; and however unavailing in itself, should never lose hold of that trust in a power which brings it strength without any of its own weakness and insufficiency. It is neither our faith nor our repentance that has any meritorious value to save us; but each is necessary in its place and order, as a part of the plan of God's grace towards us. Repentance, like faith, is the gift of God, which should be earnestly prayed for. "Give me, oh Lord, a clean heart, and renew a right spirit within me." Psalm. St. Athanasius defines repentance to be a transfer of the soul from the love of sin to the love of virtue. Let us never be weary in well doing. Galatians vi, 9. "I believe," says Lord Bacon, "that God is so holy and pure that it is impossible for him to be pleased in any creature, so that, neither angel, man, nor world could stand one moment in his eye without beholding the same in the face of a mediator." This belief is strictly borne out by Job xv, 14, 15. We deceive ourselves continually even in our best actions.

Ubi lapsus, quid feci? See Genesis xxxi, 36. Nulla peccandi finis. Juvenal. But though our repentance be in itself sufficient to procure us pardon and salvation, yet, as Confucius observes, "The wise man blushes at his faults, and is not ashamed to mention them."—"To sin," he somewhere observes, "and not to repent, is properly to sin."—"Labour to purify thy thoughts," he says elsewhere, "if thy thoughts are not evil, thy actions will be so."—"Quem pœnitet peccasse penè est innocens." Seneca. See 1 Timothy vi, 11, 12. "Some other intercession, some other sacrifice," says Smith, in his 'Moral Sentiments,' "some other atonement, it appears, must be made for sin beyond what man himself is capable of making, before the purity of the divine justice can be reconciled to his manifold offences"—a sentiment fully borne out by the doctrines of revelation. It is not only useless but insulting to him by whose merits alone we can hope for salvation through faith and repentance, to rest upon our own merits; indeed we are expressly forbidden to do it. "This is to prevent the Gospel of Christ." See Galatians i, 7, 8, 9. That Saints did it through repentance, sufficient is evidenced by their sacrifices and expiatory atonements. See Same, v, 6. It may make some people miserable to consider that even our penitence half needs a repentance; but we may be comforted by reflecting, that although Divine justice, considered in itself, be without bounds of infinity, it does not consist in punishing without bounds, but in being infinitely equitable, entering into an infinite

detail of what can render every creature more or less culpable, or more or less pardonable, in weighing, with a perfectly equal balance, not only actions but particular intentions, motives, knowledge, circumstances, temptations—in a word, in entering into the infinite proportions of rewards and punishments, so that it incline not to the one side more than to the other.

“Repentance is not the price, but a part of salvation.” Anon. Repentance is enjoined to the sinner as a duty, not as a recompence. Nothing can cleanse the soul but the blood that redeemed the soul. In Christ alone is the fountain for sin and uncleanness. 1 John i, 7 Our conscience, enlightened by the Scriptures, must be our guide. Repentance without faith avails not; nor is pardon to be hoped for without repentance; nor can morality prevail, without the grace of God to produce and encourage it. Sorrow for sin is nothing if it be not godly sorrow; the repentance required by Christianity is not merely regret or remorse for our sins, but a complete change of principles and practice. We must not only be sorry for our sins, but utterly forsake them, being created anew in Christ Jesus to good works. The saying of Hippocrates, with respect to the diseases of man, *Ὁλος ἀνθρώπος ἐκ γενετῆς νοσος ἐστίν*, “the whole man from his birth is a disease,” may be applied to his moral state.

No. 90. page 67, line 18.

*None, save by energy.*

[In M.S. *None without warfare.*]

‘ Nil sine magno

Vita labore dedit mortalibus.’

Horace.

Thy life’s a warfare ; thou a soldier art ;  
Satan’s thy foeman ; and a faithful heart  
Thy two-edged weapon ; patience is thy shield ;  
Heaven’s thy chieftain, and the world thy field.’

‘ Job Militant,’ by F. Quarles,  
an old poet cited by Headly.

See Ephesians vi. 12, 11. Timothy ii. 4. “ Be faithful in all trials.” James i, 12, also Revelations xi, 10, xxi, 7. “ He that overcometh shall inherit all things.”—“ The service of religion must be an active service : an arduous warfare must be commenced, and all the duties of a resolute and faithful soldier of the cross performed. We must do violence to ourselves ; put a painful constraint upon our inclinations ; resist and strive against our spiritual enemy ; press forcibly through the strait and narrow way that leads to Heaven, and not expect to arrive there until after a long and violent struggle with the opposing powers.” Gilly’s Spirit of the Gospel, agreeably to Matthew xi, 12. In fighting this warfare “all,” finely observes Maupertuis, in a number of his ‘Essai de Philosophie,’ “all that it is necessary to do in this life to

obtain the greatest happiness our nature is capable of here is undeniably the same as we ought to do to be led to eternal happiness."

No. 91. page 71, line 7.

*Philosophy.*

"Philosophy and vain conceits." See Colossians xi. 8. There is a philosophy, which, although not professedly infidel, excludes Almighty God as much as possible from the material universe, and substitutes in his place some sounding, but unmeaning phrase, as Nature, or the Laws of Nature. Now the design of the Holy Scriptures is to bring him near to us; but the object of this wretched philosophy is to hide him from our sight, by surrounding us with innumerable second causes, and ascribing to them an efficiency, which assuredly of themselves they do not possess. The Scriptures and this philosophy cannot both be true. He therefore thinks most nobly who, with the former, admits providential design and interposition in every thing; whilst he who, with the latter, conceives the All-in-All to be an indifferent spectator is decidedly wrong. Religion is the only true philosophy, and he who refuses to take its principles into his estimate of things, becomes not the wiser, but the more mistaken man. All philosophy which opposes itself to the truth is sooner or later found to be spurious. See Isaiah xli. 2.

“ *Philosophia, mater omnium bonarum artium, nos primùm ad Dei cultum, deinde ad jus hominum, tum ad modestiam magnitudinemque animi erudit.*” Yet pure philosophy opposes frivolous metaphysics to the simple purity of religious doctrine; such philosophy deserves the name of “*insanientis sapientiæ*,” given by Horace. ‘A little philosophy,’ says Bacon, “withdraws us from religion, but a good deal of philosophy brings us back to it.” We may understand all mysteries, and all knowledge, and yet if we have not charity, those gifts will profit us nothing. It is unfortunately too true, that many learned men court all wisdom but their own foolishness. Such reason may be properly said, in the language of Hebrews ii. 5, “not to keep at home.”—“For though a man be never so perfect among the children of men, yet if thy wisdom be not with him, he shall be nothing regarded.” Wisdom ix. Such wisdom is in the language of Job, xv. 2, 3, “Vain knowledge” and “unprofitable talk.” Philosophers in general pride themselves more upon their philosophical knowledge than on their religious science, and they thus think themselves wiser than the rest of mankind.

‘Man through opening views of various ways  
 Confounded by the aid of knowledge strays,  
 Too weak to choose, yet choosing still in haste.’

Dr. Arbuthnot’s ‘Know thyself.’

“The disputer of this world,” who has yet to learn the elements of Christianity, to him alone the Scriptures are “hard sayings.”—“Ever learning and never able

to come to the knowledge of the truth." Sir Isaac Newton, a little before his death, said, " I don't know what I may seem to the world, but as to myself, I seem to myself to have been only like a boy playing on the sea-shore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me." If so devout and good a man as Sir Isaac Newton could thus modestly express himself, what ought to be said by philosophers who are so greatly his inferiors, both in worldly matters and in religious knowledge ! It would seem, from Matthew xi. 25, our Saviour's own declaration, that " the things of religion are hid from the wise and prudent, but revealed unto babes." Amid all their wisdom they know not God.

‘ The soul convulsed  
Trembles in anxious cares and shuddering stands,  
Afraid to leap into the opening gulf  
Of future fate, till all the banks of clay  
Fall from beneath his feet : in vain he grasps  
The shattered reeds that cheat his weary wish :  
Reason is now no more ; that narrow lamp  
Which with its sickly fires, would shoot its beams  
To distances unknown, and stretch its rays  
Askance God's paths in deepest darkness veil'd,  
It sunk into its socket ; only there  
It burns a dismal light ; the expiring flame  
Is choked in fumes, and parts in various doubt.’

Poem on Pre-existence, in Dodsley's Collection.



‘Thoughtless of his last abode,  
 Who the next man his being shall restrain  
 To endless nothing, happiness or pain.  
 Too faint to mount, yet restless to aspire.’

“Not to exercise ourselves in great truths,” &c. Psalm cxi. 2, 3. The humble Christian, like the seraphim, covers his face before the infinite Majesty of Heaven, and exclaims, “Oh the depths of the riches both of the wisdom and knowledge of God.” His depths cannot be fathomed by our short lives, nor his heights fully apprehended by our short sights. “Though one,” says ‘The Ocean of Wisdom,’ a Hindoo work, “should be intimately acquainted with the whole order of the sciences; and master of the principles on which the most abstruse of them are founded; yet, if this knowledge be unaccompanied by the humble worship of the omniscient God, it shall prove altogether vain and impossible.” Philosophers profess themselves to be wise in earthly knowledge, but in religious knowledge they have become fools.

‘Yet think not to regain thy native sky,  
 Borne on the wings of vain philosophy;  
 Mysterious passage, hid from human eyes,  
 Soaring you’ll sink, and sinking you will rise;  
 Let humble thoughts thy weary footsteps guide,  
 Regain by meekness what you lost by pride.’

See Isaiah, v. 20. Ecclesiastes, i. 18. “Oh, forgers of lies!” Job, xii. 25. “Oh, physicians of no value!” same xiii. 4. “Oh, miserable comforters!” same xvi. 2.

“Man,” says Petrarch, “is apt to rate himself above his condition, and as all his wisdom is but folly before God, it is no strange thing that it should be accompanied with vanity.” When men forsake the light of divine truth, and suffer themselves to be drawn aside by the false glare of vain philosophy, the greatest talents will not preserve them from absurdity. On the contrary,

‘How charming is Divine philosophy!  
Not pert and crabbed as dull fools suppose,  
But musical as is Apollo’s lute.’                      Milton.

One of our greatest moral philosophers (Locke in his posthumous works), thus thought of Revelation: “It has God for its author, salvation for its end, and truth without any instance of error, for its matter.”

No. 92. page 71, line 9.

*Eternal sleep.*

Amongst the Greeks and Romans, Elysium and Tartarus certainly formed part of the system of the priest, and the fable of the poet; still the belief of a future state had no place in the general feeling of those nations. Death was nothing in their opinion, and even in their epitaphs, it is referred to as a termination of hope and action.

Epicurus was of the same opinion.—“Death,” says he, “is nothing in reference to us. What has undergone

a dissolution has no sense ; and this privation of sense makes us just nothing at all."

According to Warburton, in his *divin. leg. of Moses*, some of the Greek philosophers, Socrates in the number, believed in a future state of rewards and punishments. See *Mills' Muham.* 366, 367, in note. See *Wisdom i.* 16. *Covenant with death.* *Isaiah xxviii.* 15. 18. Aristotle, in his *Ethics*, l. iii, makes death the boundary beyond which neither good nor evil is to be looked for. The Egyptians, however, are supposed to have taught a belief in the existence of the soul after a dissolution of the body, under the veil of a metempsychosis. Most of the ancient Greek, and other philosophers, either directly or indirectly doubted the immortality of the soul after death. Amongst others, Epicurus, Averrhoes, Dicæarchus, Aristoxenes, Andreas, Asclepiades, Galen, and Democritus ; even Cicero speaks of the immortality of the soul rather in the way of hope than as a matter of certainty. Christianity has, however, effectually resolved this problem, and established it on the securest and most satisfactory grounds by making us " heirs of immortality ;" although, in modern times, and in a Christian country, persons have been found bold enough, as Bolingbroke and Collins, the former to doubt the immortality of the soul, and the latter to write expressly against it. The theophilanthropists of France, a sect which sprang out of the French Revolution, denied, like the Sadducees, the doctrine of the resurrection, and pronounced death an eternal sleep. Indeed

there was a decree to that effect by National Convention. Both Seneca and Plutarch, although heathens, believed in the body's resurrection, as did some more, namely, Pythagoras, Socrates, and Plato; but other heathens were of a contrary opinion, as Moschus (Idyl. 3.), who terms death one long, eternal, unawakened sleep. See Catullus, Book I. We sleep in everlasting night. Homer, Il. 11. He slept a brazen sleep, Virgil, *Æn.* 10, and his eyes close in everlasting night. The sleep alluded to in the Old and New Testaments, is not eternal, but merely a repose in sleep until the *resurrection*.

Cicero in his *Somnium Scipionis*, seems to believe in the immortality of the soul. Tiberius, in a letter which he wrote to the Senate from Capreæ, the beginning of which has been preserved by Tacitus, says: "Dî me deæque pejus perdant, quàm me perire quotidie sentio, si scio." Seneca, the tragedian, dared to assert before the Roman people in the amphitheatre, that "post mortem nihil est; ipsaque mors nihil." A short time before Pope's death, he said, "I am so certain of the soul's being immortal that I seem to feel it within me, as it were by intuition."

It seems that in 1793, the French abolished by law a future existence, ordering that in every church-yard a figure of Sleep should be erected pointing towards the tombs, and they denounced this sleep to be eternal. If this be true, of all men they must have been the most miserable. In the council of Lateran, in the beginning

of the sixteenth century, a decree was passed against those who denied the immortality of the soul. How happy for the true Christian, not only to think, but to know that death is not the termination of, but the introduction to, a happier state of being and "fulness of joy," a "rejoicing with joy unspeakable and full of glory," and "to inherit the kingdom prepared for him from before the foundation of the world," and eternally to celebrate the praises of Him who "loved him, and washed him from sin in his own blood"—"whither they go they know, and the way they know," and where "they shall know even as they are known." And how careful should all be, when they recollect that "every one of us shall give an account of himself to God," not to place himself in such a situation in the other world by wickedness in this, as to seek death, and not to find it. A belief in the divine origin and immortal nature of the soul is to be found amongst the earliest and most general persuasions of all nations, but rather as speculative opinions mixed with error, than as pure and efficacious principles. Homer, in the opening of his *Iliad*, gives some intimations of a future state, in which his heroes were to exist. Herodotus relates that the Egyptians first believed in the immortality of the soul and its transmigrations, which opinion was subsequently adopted by the Brahmins, Indians, and Thracians.

Cæsar represents the Druids as instilling the same doctrine. The belief in transmigration is illustrated by Virgil in his picture of the Elysian fields. The con-

viction, however, was not so general as to exclude doubt, from minds of enlarged capacity: Socrates, Plato, and Xenophon, forcibly urged it amongst the Greeks; and Cicero deemed himself justified in considering it as a doctrine admitted by the consent of all nations, although he is by no means assured in the belief of it himself. Juvenal obscurely alludes to the same doctrine. Pliny commends Hipparchus for insisting that the soul was a part of Heaven; and Lucian supposes it to have emanated from divine wisdom. Although supported by ancient poets and philosophers, the doctrine of the immortality of the soul wanted the confirmation of divine authority; and it is to Revelation alone, that we stand indebted for that assurance which has left no cause or excuse for doubt.

No. 93. page 71, between 18th and 19th lines.

*Reason for a God.*

[Omitted in the text.]

“Long shall we have occasion,” says Chateaubriand, “to remember the days when bloody infidels erected altars to the virtues or the crimes of Christ. With one hand they reared scaffolds, with the other, on the fronts of our temples, they inscribed eternity to God and death to man; and those temples, where once was found that God who is acknowledged by the whole universe, and where those precepts were taught which cheered so many af-

flicted hearts, those temples were dedicated to truth which no man knows, and to reason which never dried a tear." Gilbert Wakefield, in his imitation of Juvenal's first satire, well expresses in his ideas,

' Their social order—states in ruin hurl'd ;  
 Their law—confusion stalking through the world ;  
 Their faith—to bid ' good will ' and mercies cease,  
 And whoop war's hell-hounds at the Prince of Peace.'

Even Muhammadans mention, that reason without faith cannot distinguish truth from error, and that an adherence to its suggestions alone is the road to impiety. They are also of opinion that the soul believes only by the will of God. See Psalm xiv. 5—7 ; cxxix. 6, 7 ; and Isaiah xxx. 1. ' Woe,' &c. Also xi. 11, of same.

No. 94. page 72, line 1.

*Life Reason is and good.*

God has not left us to the weakness of our reason. " This is a greater blessing than we generally imagine." Wilson. Reason cannot be consumed by fire, nor overwhelmed by force.

' The main stress of our cares must lie  
 To watch ourselves with strict and constant eye ;  
 To mark the working mind, when passion's course  
 Begins to swell, and reason still has force ;

For he who hopes a victory to win  
O'er other men, must with himself begin;  
Else like a town, by mutiny opprest,  
He's ruin'd by the foe within his breast.'

Stillingfleet's Essay on Conversation.

I trust that reason is esteemed God's best gift; yet this must be taken 'cum grano salis.' Reason is not revelation, nor the eye, nor the light. It can of a certainty know nothing, unless it be taught of God by his grace and holy spirit. "It is the faculty," says Dr. Horne, "which enables us upon proper evidence to receive, and after due study to understand their formation thence; and blessed is he who, at the return of the Lord to judgment, shall be found to have so employed it." Reason, in regard to matters within its sphere, is a proper guide; but there are mysteries in nature, in philosophy, in religion, into which it cannot attempt to penetrate without the certainty of being overcome. It were well if some men would become a follower of the opinion of Socrates, and deserve the title of wise by confessing that they know nothing, not even themselves. Undoubtedly reason is gifted with extraordinary powers, as intimated in Proverbs xx. 27; but the best exercise of it consists in being reasonable, and ever doubting its own sufficiency. On the office of reason in theological matters, see some excellent remarks in Chalmers' 'Lord and Author of the Christian Religion.' Christianity is the perfection of right reason. Reason ought to assist Revelation, as Revelation does reason when it is willing



to be entrusted. "Faith and reason are intimately connected: religion is indeed a reasonable service, and prescribes only rational duties." Leland. The main principles and duties of religion are what right reason must approve of. Christian Revelation is indissolubly connected with the dictates of conscience and the deductions of reason. Reason is however to be consulted in religious matters, in distinguishing between the right and wrong. "Natural reason," says Sumner in his 'Records of Creation,' "conducts us to the doors of the temple; but he who would penetrate farther, and behold in their just proportions the greatness and majesty of the Deity within, must consent to be led by Revelation. No other guide can enter the sanctuary in which he resides, or read that work in which his counsels are written."—"Quid est verius," argues Cicero, in his wish to establish the instance of a power superior to reason, "*quàm neminem esse oportere tam stultè arrogantem ut in se rationem et mentem putet inesse, in cœlo mundoque non putet? Aut ut ea, quæ vix summâ ingenii ratione comprehendat nullâ ratione moveri putet.*" In human understanding there are two fixed points, the sphere of grace and that of reason, the latter of which is enlightened by demonstrative revelation, whilst the magnetic needle points true to the post of truth. See Colossians ii. 8, 23. Let us not undervalue reason. It is by reason only that we are enabled to form a right estimate of the will of our heavenly Master. It is by reason that we deduce from Scripture those

doctrines, which are subsequently the objects of our implicit confidence. Antinomians decry the use of it in religious matters ; but, observes Grinfield, in his course of natural and revealed theology, " though human reason be not sufficiently strong to discover truth by its creative and comparative powers, yet it is able to approve and recognise it when laid before it with proper authority." But " We must guard most carefully," says Kirke White, " against the pride of learning and the pride of reason. If we once throw off our dependence on God, exult in our own wisdom, and rely on our own discernment, our knowledge will prove the more destructive to us. A studious man stands in need of almost unceasing supplications for God's superintending and directing hand, as he may so easily be deluded by proud logic and proud enquiries."

## END OF APPENDIX

TO

## BOOK THE SECOND.

APPENDIX  
TO  
BOOK THE THIRD.

No. 95. page 79, line 11.

*The saintly shrine.*

The rage for worshipping Saints was formerly so great, that it became necessary to order that no one should be considered as a Saint until pronounced worthy of it by the Bishop in council before the people. Mosheim, in his Eccl. Hist., gives proofs enough of the deplorable state of things in the dark ages, particularly in the tenth century, when a mantle of darkness totally obscured mankind; yet by the good Providence of God there were some, who from age to age kept alive the dying embers of expiring truth, until the Reformation was effected by Wickliffe, Luther, and Calvin. The extent to which this species of reverence was carried is astonishing and debasing to human nature. The most extravagant and ridiculous fables were built on the exploits of these Saints when alive, and miracles were ascribed to their remains when dead. Erasmus, in his Enchiridion Militis Christiani, a bard of the fifteenth century,

speaks of some Romanists who worshipped certain deceased religious men, whom they called Saints, with peculiar ceremonies. "In a word," he says, "there is not a single object of man's hopes and fears, but they have made a god to preside over." In the same work he compares such practices to the heathen superstitions of sacrifices to Hercules, Esculapius, and Neptune. The names are altered, but the superstitions are the same, confirming the parallel between ancient and modern Rome; in the former, demi-gods, and even vices were deified; in the latter, Saints and relics, learning, &c. In ancient Rome, particular diseases had their peculiar Saints; as St. Lucia, the ophthalmia; St. Apollonia, the tooth-ache; St. Hubert, the hydrophobia; St. Anthony, the erysipelas, &c. &c.

The ancient Greeks worshipped a hundred gods; the modern Greeks adore as many saints. The ancient Greeks believed in oracles and prodigies, in incantations and spells; the modern Greeks place faith in relics and miracles, in amulets and divinations. The ancient Greeks brought rich offerings and gifts to the shrines of their deities, for the purpose of obtaining success in war and pre-eminence in peace; the modern Greeks hang up dirty rags round the sanctuaries of their saints, to shake off an ague, or even to propitiate a mistress.

In Paris there was formerly a festival held in honour of St. Bacchus; and as the festival of St. Denis (whose name in Latin is Dionysius, one of the names of Bacchus) is held in the vintage month, it may be presumed that when Christianity was introduced into France,

endeavours were made to give a Christian colouring to a pagan festival which the people were in the habit of celebrating.

The Pantheon at Rome was in 606 dedicated to the worship of the Virgin Mary and Saints, having been before that time devoted to that of heathen gods and demi-gods. The Pharisees were guilty of the same practices, Matthew xxiii. 29. The beatification of a new Saint (named Francis Possada, a Spaniard) took place at Rome Sept. 20th, 1818. Thus there are christian mythologists as well as heathen ones, who, by performing idolatrous worship of Saints and images, virtually supersede the all-sufficient sacrifice of the Saviour of the world, (which is alone able, through God's grace, to remit sin,) and who worship a bit of bread as God himself, and even eat it as the actual body of Christ. The Roman Catholics invoke the Saints and the Virgin Mary as mediators, although Jesus Christ is the only mediator. Madonna is the Christian appellation of the ancient goddess Ceres.

It is, indeed, a perversity, that the Roman Catholics should pray to the Virgin Mary and saints to intercede for man, when they are expressly told in the Scriptures of Truth that Christ himself stands at the right hand of God, making intercession for the sins of the world; and that there is no other name under heaven by which we can be saved but by that of Jesus Christ; or that they should worship images, when they are also told that the Lord their God is a jealous God, who will not give his glory to another; instead of worshipping him as they ought,

they worship "the work of their own hands, that which their own fingers have made." See vol. i. Dodsley's Collection, pp. 317 to 319. Dr. Middleton, in his letters from Rome, has traced the similarity between many points of the Heathen and Roman Catholic worship, and proved that many rites which took their rise in paganism, have contrived to prevail over the moderation of Christianity. By worshipping images they openly and completely set aside the second commandment (Exodus xx. 4, &c.) "This erroneous church," says Hannah More, in her 'Moral Sketches,' "not only assumes the appellation of infallible itself, but gives it also to its infirm, unstable, human head, to a being certain of death and liable to sin." Several statues of the pagan gods in Roman Catholic countries have been converted into images of saints. The Pantheon at Rome was dedicated to numerous deities. The Temple of Concord, at ancient Gergenti, or Agrigentum, in Sicily, was formerly converted into a Christian church; another, also, at some other place, was transformed into a modern church, and dedicated to St. Blaize.

No. 96. page 81, line 12.

*One Commonwealth.*

"The throne of the Lord shall they call Jerusalem, and all the nations shall be gathered unto it, to the name of the Lord, to Jerusalem."—"He that believeth on the

Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him." Hebrews, x. 12. One sacrifice, one fold, one shepherd. Be of one mind, live in peace, and the God of love and peace shall be with you. See Jeremiah xxxii. 40; Hebrews ii. 9; also Unity Collect Service of October 25th; Romans, viii. 32; xv. 6, but delivered him up for us all. See Psalm, lxviii. 6; Zephaniah, iii. 9; John, xi. 52; xvii. 11, 21, 22, 23; Romans, xii. 4, 5; 1 Timothy, ii. 3 to 6; iv. 10, 24; Colossians, i. 23; Isaiah, xlv. 23; it is highly desirable, since all nations are not made of one blood (Acts xvii. 26; Malachi ii. 10), that they should be all baptized into one body, and all made to drink of one spirit (1 Corinthians, xii. 13; and Ephesians, ii. 18). See Revelations, xi. 15; and to hold the faith in unity of spirit, one heart, and one mouth, one household of God; Ephesians ii. 19; to us but one God, one Lord (1 Corinthians viii. 6); be of one mind, 2 Corinthians xiii. 11; Philip-pians ii. 2; Psalm cxxxiii. 1; Peter iii. 8; one law-giver, James iv. 12; gather together in one, Ephesians i. 10; all one in Christ Jesus, Galatians iii. 28; called in one hope, one Lord, one baptism, one God, one state of salvation, one state of condemnation, Ephesians iv. 4; v. 6; one mediator, 1 Timothy ii. 5. Happy would it be if Daniel's prophecy (7, 14) were realized. See Isaiah iv. 5, 23; also, Matthew xxiv. 14; John x. 16; Revelations xiv. 6; Psalms xxii. 27; lxv. 2; lxxii. 8, 11; one judgment, Revelations xx. 12. Oh, that there were

one converging point or centre, where all might unite in harmony, so that men of every region, clime and country, might be wrapt in one desire—all languages derived from one primal tongue, and all nations from one man—and that we sought to be one great family. Before the destruction of Babel, there was but one language (Gen. ii. 1), which was universal. An argument for the unity of religion is much strengthened by the fact, that since the creation there has been only one improved system of religion, which system commenced with the fall of Adam, and after passing through the patriarchal and Mosaic dispensations, was perfected in the third or Christian dispensation. All ruined by one transgression, and all saved by one Saviour.—One blood, &c., Acts xvii. 24 to 26. Another opinion may be added in favour of this confederacy, and this is; that there is but one way by which the sinner can return to God, or be saved—but one system of truth (Revelations xxi. 3, 4), which can effectually deliver him from error, and but one life where he can derive that spiritual existence, which is, by communion with the Father and his Son Jesus Christ, one King over all the earth, one Lord, and his name one (Zechariah xiv. 9): but one judgment by which man can be judged for his works. See Revelations xv. 4; John i. 29. It shall come that I will gather all nations and all tongues, and they shall come and see my glory. Isaiah lxvi. 18.

Plutarch records an expression, that the people expected a golden period or universal republic, when all



mankind should be one family, and all should be equal, having all things in common, and one form of speech.

No. 97. page 81, line 14.

*Proffers to mankind.*

Who that looks around on the universality of the bounties of Nature and the impartial goodness of Providence, can think for a moment that God's scheme of redeeming mercy does not comprehend all mankind? See Luke ii. 10. The following passages prove it:—"The lamb slain from the foundation of the world," Revelations, xiii. 8; having given "himself a ransom for all," 1 Timothy, ii. 6; as "having tasted death" for all men, Hebrews, ii. 9; and his being styled "the propitiation for our sins; and not for our's only, but for those of the whole world;" 1 John ii. 2; as being the "Mediator between God and man." 1 Timothy, ii 5; and "the Judge of quick and dead." Acts x. 42.

It is further proved that God proffers his mercy to the whole race of Adam, without distinction of name or country: "Whosoever will, let him come, and whosoever cometh unto me, shall in no wise be cast out." The "living God, the Saviour of all men, especially of those that believe." 1 Timothy iv. 10. Surely, if we believe the Scriptures at all, we must believe that there is truth in the passages which state the mercy of God to be universal.

As well might we say that the gospel was not meant for the salvation of all mankind, as

‘ That ev’ry single particle of clay  
Which forms our body was at first design’d  
To lie for ever from the rest disjoin’d.’

Stillingfleet.

It was amongst the last petitions of our Blessed Lord, that all who believed in him might be one ! Let it be the desire of all to be thus united ! A favourite doctrine of the Platonic schools was, that “the divine nature is diffused through all human souls.” The dissensions of the Church of England are amongst the most fatal examples of the pride and perverseness of men arranging themselves against the wisdom and the mercy of God. These dissensions were foretold by the Blessed Author of our religion, and too fully has the event justified his prediction.

“ Why should we think that God, who is equally related to us all, should confine the effects of his goodness to a few persons, or a small part of mankind ; that He whose bounty is unconfined in the dispensation of temporal blessings, should be so partial and narrow in bestowing his greatest and best gifts ?” Tillotson’s Sermons, 190. See also 2 Corinthians v. 14 ; Hebrews, x. 10 ; Luke iii. 6 ; 1 John ii. 2 ; iv. 14 ; John i. 16 ; xii. 32 ; Matthew xix. 27 to 29 ; xxviii. 19 ; Mark x. 28 to 30 ; Luke v. 11, 14, 26, 33 ; Hebrews ii. 9, 14, 18 ; Jeremiah xxxii. 27 ; God of all flesh. Malachi ii. 10 ;

2 Peter iii. 9; Zechariah ix. 10, "and his dominion," &c.; same xiv. 9; Psalm xxii. 27, 28; lxxii. 8 to 11, 17; lxxxvi. 9; cxliii. 9; Revelations xxi. 6; xxii. 17; Acts x. 9 to 16, 34, 35, 43; xiii. 47; Daniel vii. 27; Joel ii. 28.

No. 98. page 85, line 7.

*Apostolic rod.*

See Mark vi. 8.

On the important subject of missionaries a great deal may be said, of which the nature of a note will not admit. The greatest praise is due to those who, quitting the comforts and connexions of their own country for a heathen land, by unwearied assiduity and exemplary lives (which, to be of peculiar efficacy must not be a thing, merely said, and not practised), endeavour to convert a race of savage beings from paganism to Christianity, and by a uniformity of conduct preserve both their religion and themselves in the esteem of their converts. "Longum iter est per præcepta, breve et efficax per exempla." Seneca. In judicious hands, the minds of savages are tablets on which religious and moral education and beneficial kind of character may be engraven, to the effectuation of which meekness and consistency of conduct would much conduce. No lasting tie is to be acquired unless missionaries can convince the savages that they deserve their affections. But there is a very prominent object in conversion which seems to be indifferently attended to.

This consists in endeavouring to make the heathens good and useful to themselves, before any thing is done towards conversion or making them Christians. Moravian missionaries appear to be the most useful, for they teach their proselytes to sow corn, rear domestic animals, and manufacture articles of various kinds. Thus, they lay the foundation of moral regulations by introducing the comforts of society, enlighten their minds gradually without fanaticism, and are enabled to preach Christianity with more effect than enthusiasts or fanatical zealots, who neglect preparing their converts for the belief of real Christianity, by not showing them the benefits to be derived from the practice it enjoins. For instance, when Africans or any other heathens are told that they are living in a state of sin, how can they, ignorant as they are of the revealed laws of God, comprehend the idea this is meant to convey? At Bavians Kloof, in the district of Stellenbosch, at the Cape of Good Hope, there is a society of this nature for educating some as artisans, and some as farmers and well-informed as well as laborious men, both frugal and active; such acts must inspire savages with gratitude and admiration, of which ample proofs exist in America, in the civilization of Indians by a society of Quakers, established there for the express purpose, who have effected wonders in that way. Several tribes of Indians, bordering on the United States, have, through the Quakers, exchanged their usual vagrant occupations for an agricultural life, renounced many of

their vices, particularly drinking, and learnt several useful arts, to which they were previously strangers. They now cultivate extensive corn-fields, and some herds of cattle. Plenty has succeeded to want, sobriety to drunkenness, and regularity to disorder. Their apparel also has become more decent, and each of their habitations more comfortable. This is certainly better than a system of bigotry or fanaticism, which, without enlightening the mind, debases the heart. Neither should there be any violation of undefended property, or appropriation of land without the owner's consent : this is assuredly the best way to make straight in the desert a highway for God. Missionaries should be sent to Abyssinia, where Christianity was introduced at a very early period, and relics of which still remain, in order to dissipate such errors as have crept in amongst them ; also to the Holy Land, where the grossest idolatries prevail : at Jerusalem, in particular, where sects exist of almost every religion upon earth, and where the pure gospel is scarcely known. To submit to a merciful Creator the doctrines of our heathen brethren, and to exalt them from the condition of brutes to that of men, by breathing the breath of pure life into their minds, is an employment worthy of the Christian race. The harvest is great, but the labourers yet are few ; a great scope, for exertion remains, particularly in Africa, where a hundred-and-fifty millions are destitute of Christian knowledge. Only one place in Africa, excepting perhaps Cape Town, has, I believe, a Christian church, and

that is at Sierra Leone, on the Gold Coast. A knowledge of the Korán-alphabet appears essential for missionaries to Africa, by a great proportion of whose inhabitants it is spoken. Schools also are necessary whenever missionaries are called upon to afford instruction in reading, writing and accounts, and the mechanical branches of study. The Moravians, or United Brethren, have set the example of what may be done amongst heathens. See, in favour of missionaries, Romans x. 13—15. In addition, there is certainly scope enough for exertion in removing moral blindness from the mental eyes of countless millions, who profess idolatry in China and its dependencies. Not only Mahomedan delusion exists in Africa, but various superstitions and heresies in America and Europe. Do we not want *also* Christian missionaries, pastors, and piety in our own country, where, in too many places, the power or capacity of reading the bible is either imperfectly, or not at all, attended to or understood?

“Elige eum,” says Seneca, “cujus tibi placuit et vita et oratio.”—“Exemplo plus quàm ratione vivimus. Homines ampliùs oculis quàm auribus credunt. Missionaries may sing and pray, profess penitence for sins, and talk of the Lamb of atonement, whilst neither the pastors nor their followers are the better for these specious appearances. A missionary ought ever to combine the inculcation of habits of industry and moral order with religious precepts, or earthly welfare with eternal salvation: that is a perverted view of missionary duties which is entirely absorbed in the idea of conversion alone.

No. 99, page 87, line 5.

*Practise than.to preach.*

Virtue's precepts grave notions may impart,  
But bright example best instructs the heart. .

See Daniel xii. 3, and Proverbs x. 21. Give a life to language, speak with a tongue of fire. Lips of the righteous feed many. Examples ever have greater power to incline men to vice than precepts have to persuade them to virtue. Remark by Isaac Walton :—Men are slow to reason, but quick to observe a disparity between precept and practice, and this is particularly the case amongst uncivilized nations. “ Ensamples to the flock.” 1 Peter v. 3. Of how much consequence is it therefore for missionaries to practice what they preach! The preacher's doctrine is strengthened and consolidated by his own practice and example. See 2 Corinthians iv. 2. “ What,” observes a Hindoo work, “ is too great a load for those who have strength? What is distance to the indefatigable? What is a foreign country to those who have science? Who is a stranger to those who have the habit of speaking kindly ?”

END OF APPENDIX.

## ADDITIONAL NOTES

### TO CHRISTIANITY.

[References to these are omitted in the Poem.]

Note 173, page 10, line 7.

#### *The fourth day.*

Sir William Herschel was of opinion that the body of the sun is opaque, with a luminous atmosphere attached to its surface, like as flame is attached to the wick of a lamp or torch. Penn, in his Mineral and Mosaical Geologies (referred to hereafter), considers this as obviating the difficulty of light being created before the sun.

The Hebrews uniformly asserted the sun and moon to have been created on the first day, and that their being so on the fourth was a conjecture of the Greeks and Latins. Rosenmuller supports this opinion. It is worthy of remark, that the moon is not seen as ruler of the night until she is three or four days old. See Note the last.

The best created things, light itself, lose all their brightness when compared with the created glory from which all they possess is borrowed. The brightest conceivable created excellence is thrown into utter darkness in comparison with His all-surpassing splendour !



Note 174, page 15, line 2. and App. No. 14.

*Scintillating wave.*

One of the most interesting objects in chemistry is phosphorus; for it is a very singular and curious spectacle to see a body absolutely cold emit a light of greater or less vivacity, and other bodies kindle of themselves without the application of fire. What person, who has any taste for the study of Nature, will not be struck with astonishment on viewing such phenomena? Some kinds of phosphorus are natural, others are the productions of art, and particularly of chemistry. I shall confine myself, however, to the natural, to the luminous appearance of the sea, a most beautiful view of which was afforded to a vessel during her passage from Europe to Guyana, in 1764.

Some weeks before the vessel made the land, a multitude of luminous sparks was interspersed with the ship's wake, which shone the brighter as the darkness was more perfect. The water around the rudder was at length entirely brilliant, and this light extended, with a gradual diminishment, along the whole wake; and if any of the ropes were immersed in the water, they produced the same effect. But it was near the land that this spectacle appeared in all its beauty; it blew a fresh gale, and the whole sea was covered with small waves, which after having rolled for some time broke. When a wave broke,

a flash of light was produced, so that the whole sea, as far as the eye could reach, seemed to be covered with fire, alternately kindled and extinguished. This fire, in the open sea, at a distance of fifty or sixty leagues from the coast of America, had a reddish cast; but when the vessel arrived within the green water, at the distance of twenty or twenty-five leagues from Guyana, the spectacle changed. The same fresh gale continued; but, in the night-time, when steering an easy course between the third and fourth degree of latitude, the fire before described assumed a huc entirely white, and similar to the light of the moon, which at that time was not above the horizon.

Note 175, page 38, line 8.

### *Tests.*

“ It appears to be a clear and incontrovertible fact,” says Brooke, in his *History of the Roman Catholics*, “ that whenever the church has possessed a sufficient degree of power, its charity and moderation have been over-balanced by a flaming zeal for its own superstitions, and the extirpation of what it is pleased to call error or heresy. To accomplish these pious frauds, the Catholic Church has seldom scrupled to employ the axe and the wheel, the gibbet and the stake.”

A curious custom is mentioned by Sir William Gell, in his *Journey within the Morea*: “ On the road we

passed a heap of stones, called by the Greeks Anathemas. A person who has a quarrel with another, collects a pile of stones, and curses his unconscious foe as many times as there are stones in the heap. It is the duty of every charitable Christian to add at least one pebble as he passes by, so that the curses in a frequented road may become *in-numerable*."

Note 176, page 39, line 9.

*Time.*

' So revolves the scene,  
So Time ordains, who rolls the things of pride  
From dust again to dust.'

Few of us are conscious of the value of time: few of us, I fear, consider it as a talent which, sooner or later, like that in the Gospel, must be accounted for, when each moment of our past existence will be marshalled in dread array against us, and its use or abuse be accordingly rewarded or punished.

Many hours of all our nights are hours of oblivion, and many of our days are days of nothingness. Take these from human life, and how poor a pittance is there left! See Bradley's 'Sermons on the Brevity and Vanity of Human Life.' In short, man is mortal, and his life is vanity; whilst the realities of the future world have no end. See also Psalm xxxix. 5; brevity and vanity of human life. Fleeting time: see Job xi, 25;

xvi. 19. James iv. 14; and Horace, (Lib. II. Ode xii.) compares the passage of time to the gliding of rivers.

‘Eheu! fugaces labuntur anni.’ Lib. iii.

He makes a similar comparison, using words expressive of those in the text.—*Fugiens hora.* Ovid (lib. xv, 179.) has recourse to the same simile.

‘Ut unda impellitur undâ  
Urgeturque prior venienti, urgetque priorem,  
Tempora sic fugiunt pariter, pariterque sequuntur,  
Et nova sunt semper.’

Cowper, copying the idea, embodies it in the following line:

‘The lapse of time and rivers is the same.’

Young has a like thought; and even the humourous Dean Swift cannot resist the imitation. “The vanity of human life is like a river, constantly passing away, and constantly coming on.” See Chron. xxix. 15.

Seeing that time passes thus rapidly away, happy are they, says some author, whom I quote from memory, who mark its periods by deeds which may bear record in their favour when time itself shall be no more! *Vita fugit! Mors venit!* should be the prominent consideration of every human mind.

*Diem nox atra finit! Nulla mora est! Mors est certa, tempus incertum! At pede præterit ætas! Eunt anni more fluentis aquæ. Labitur occultè fallitque volatilis*

*ætas. Et nihil est annis velocius. Breve tempus ætatis satis est longum at benè vivendum. Cinis et manis et fabula. Vive memor lethi. Fugit hora. Horæ cedunt et dies, menses et anni, nec præteritum tempus unquam revertitur, nec quid sequatur sciri potest.*

What is the life, even the longest life of man, compared with eternity? and what is there on earth that can render mortals happy? Nothing but the religious practices of a Christian.

‘ The ideas heavenly bright  
Of past, of present, and of coming time.’

Note 177, page 39, line 11.

*Jah.*

The Hindoos, like the Jews, conceive that the name of the Supreme should not be used, but upon the most solemn occasions. The Mussulmen never use it, without a grace; and in addressing the Deity, they consider it as idolatrous and offensive to speak of any parts of the human body or other external objects. What lessons to Christians, who use His name perpetually on the most frivolous occasions, as if they were on terms of the utmost familiarity with their Creator! Actonai, Lord, is substituted for the word Jehovah in the Hebrew MSS., which is forbidden to be used by the

**Jews.** The name of Jehovah imports necessary or self-existence. The same sort of reverence for the word Jehovah occurs in our translations of the Old Testament, where it occurs only four times. In all other places it is rendered Lord; but for distinction's sake, when this word means Jehovah, it is printed in capital letters.

' Father of all, in every age, in every clime adored  
By saint, by savage, or by sage, Jehovah, Jove, or Lord.'  
Pope's Universal Prayer.

Note 178, page 42, line 13. and App. No. 67.

*Co-eternal fate.*

Suetonius tells us, that Tiberius was " Circa deos ac religiones diligentior, persuasione plenus cuncta fato agi." Milman, in his ' Fall of Jerusalem,' page 11, puts the following in the mouth of Titus.

' Destiny

Is over all a hard necessity,  
Holds o'er the shifting course of human things  
Her paramount dominion. Like a flood  
The irresistible stream of fate flows on,  
And urges in its vast and sweeping motion  
Kings, Consuls, Cæsars, with their mightiest armies,  
Each to his fixed inevitable end.  
Yea, ev'n eternal Rome, and father Jove  
Sternly submissive sail that universal tide.'

Note 179, page 44, line 13.

*Oracles.*

Few superstitions have so powerfully operated on the minds of mankind, during a number of successive ages, as oracles. In treaties of peace or truces, the Greeks never forgot to stipulate for liberty of going to the oracles. No colony undertook new settlements, no war was declared, and no important affair was begun, without first consulting the oracles.

The most renowned were those of Delphos, Dodona, Trophonius, Jupiter Ammon, and the Clarian Apollo. The former was founded by a priestess of Thebes, who was carried off by Phœnician merchants, and being sold into Greece, settled in the forest of Dodona, where great numbers of the ancient inhabitants of that country were accustomed to go to gather acorns. She there erected a little altar at the foot of an oak, in honour of the same Jupiter whose priestess she had been, and here was the oracle established, which, in after times, became so famous. The manner of delivering this was very singular. A great number of kettles were suspended from trees, near a copper statue, which was also suspended, with a bunch of rods in its hand. When the wind happened to put it in motion, it struck the first kettle, which communicating its motion to the rest, all of them tin-

gled, and produced a certain sound, which continued for a long time, after which the oracle spoke.

The oracle of Jupiter Ammon was situated in the desert, in the midst of the burning sands of Africa. This oracle gave occasion to Lucan to put great sentiments in the mouth of Cato. After the battle of Pharsalia, when Cæsar became master of the world, Labienus said to Cato, "As we now have so good an opportunity of consulting so celebrated an oracle, let us know from it how to regulate our conduct during the war. The gods will not declare themselves more willingly for any one than Cato. You have always been befriended by the gods, and may therefore have the confidence to converse with Jupiter. Inform yourself, then, of the destiny of the tyrant and the fate of our country; whether we are to preserve our liberty, or to lose the fruit of the war; and you may learn, too, what that virtue is to which you have been devoted, and what may be its reward." Cato, full of the divinity that was within him, returned to Labienus an answer superior to any oracle. "On what account, Labienus, would you have me to consult Jupiter? Shall I ask him whether it be better to lose life than liberty? whether life be a real good? or whether virtue depend on fortune? We have, with us, Labienus, an oracle that can answer all these questions. Nothing happens but by the order of God, and let us not require of Him to repeat to us what he has sufficiently engraven on our hearts. Truth has not withdrawn into these deserts, nor has it grown on these



sands. The abode of God is in the heavens, the earth, the seas, and virtuous hearts. God speaks to us by all that we see, by all that surrounds us. Let the inconstant, and those that are subject to waver, according to events, have recourse to oracles. For my part, I find in nature every thing that can inspire the most constant resolution. The dastard as well as the brave, cannot avoid death. Jupiter cannot tell us more." Cato thus spoke, and quitted the country without consulting the oracle.

Licidas and Cedrenus give an account of an ancient oracle delivered to Thulis, a king of Egypt, which conveys a moral equally admirable. The king having consulted the oracle of Serapis, to know if there ever was, or ever would be, any one so great as himself, received this mortifying and useful lesson: "First is God, next is the word, and the spirit is with them. They are equally eternal, and make but one, whose power will never end. But thou, mortal, go hence, and think that the end of the life of man is uncertain!"

Christianity has happily defeated these oracular cheats and subtilties, and blessed us with the divine light of Revelation. Instead of residing in hollow statues of brass or wood, every man carries now an oracle in his own bosom, an enlightened conscience, which tells no falsehoods, nor can be controlled by human policy. But alas! imposture still exists, and the sentences of our Judge are given without receiving our due obedience. We deceive ourselves, and, like the Pythoness of the Delphian

oracle, are filled with the heterogeneous vapours of vice, a heated imagination, and conceiving the spirit of pleasurable divination, are actuated by a furor which inebriates our reason and plunges us into the greatest absurdities. Let us read then our mental oracles, ere this vapour shall subject us to painful convulsions, and entirely consume us. The ancients might plead some excuse for their credulity; but moderns can allege none for their inconsistencies, which, like the melancholy air inspired by the ceremonies necessary in consulting the oracle of Trophonius, arise from cares equally painful as they are mysterious.

The oracle of Dodona, is somewhere spoken of by Homer and another ancient Greek poet. At first it was formed of an image, and an altar or sacred seat, consecrated to Jupiter, and placed at the foot of a majestic and ancient oak. As the wind stirred its foliage, and produced murmurs in various keys, according to the various gusts, the priests who were afterwards changed for priestesses, interpreted the sounds to the worshippers or applicants, and sometimes human voices were heard amidst the surrounding thicket. This oracle was soon rich enough to have a magnificent temple, and it was reproduced near to the same spot in a different shape. A fountain of water, considered as sacred, sprung to light from under the roots of a vast oak, and the varying murmurs of the gushing liquid became oracles, which were interpreted by an aged woman. The oracle of Delphi was equally famous. In this case,

the words, which were produced by a subterraneous current of air passing over the fountain of Castalia, and modified by the machinery of a tripod, formed the oracle or revelation. This air had the property of intoxicating those by whom it was inhaled. At first a cabin, and afterwards a sanctuary in stone, formed the abode of the spirits. Lycurgus often consulted it, and he recommended the Lacedæmonians to do the same on all public occasions; and in time it became a state-engine, by which both the priests and rulers governed. It caused an alliance amongst all the states of Greece, called the Amphyctionic league, and by favouring colonization, so active in independent Greece, rendered a true benefit to the human race. It also had a superb temple, and the apparatus was improved so much, that instead of being consulted only once a-year, it became public once a month. An aged female officiated as the Pythæa, who, seating herself on the tripod, so managed as to let the gas escape irregularly, and to produce confused murmurings and a hissing noise. Of the effects of this gas on the Pythæan, Virgil gives a fine account in the *Æneid*, l. vi. She gave the responses at first in hexameter verse, but in the time of Plutarch this degenerated into prose. Cicero speaks of the prophetic nature of the Delphic cave being at last evaporated. ‘*De Divinatione.*’ At length the oracle enlisted itself in the service of Christian theology.

The oracle of Jupiter Trophonius in Bœotia, which gave revelations both ocular and auricular, was situated

near the town of Lebadia, within walls of white marble, surmounted by copper rails, and consisted of a small horizontal hole sixteen inches broad and eight inches high, into which the worshipper entered, feet foremost, lying on his belly, being propelled with rapidity into the cavern, where he experienced different degrees of revelation suited to his case. The whole seems to have been a sublime species of puppet-show. Pausanias consulted this oracle, of which he gives an account, as do Plutarch and Philostratus. The initiated repassed by the same narrow hole, and was pulled feet foremost, as at his entry. Similar proceedings took place likewise in various parts of Greece and Asia. The statue of Memnon was said to pronounce at the vernal equinox seven vowels, in reference to the seven planets, which the Egyptian priests, from their harmonious course, dignified with the name of celestial music. This apparent miracle ceased in the fourth century of the Christian era. Strabo relates, that he heard this mysterious sound at the first hour of day.—[See Hutton's Mathematical Recreations, for an interesting account of this statue.] ED.

Note 180. page 45, line 3.

*Rank mythology.*

Jupiter was worshipped under various names, and according to Varro there were more than 300 Jupiters,

each country or people having one peculiar to itself. Notwithstanding, however, this multitudinous assemblage of deities, Seneca considered the worship of them as rather a matter of custom than of conscience.

Amongst other deities, the Hindoos have one called Mahry Umma, a goddess who has the dispensation of the small-pox; which they consider as the incarnation of the deity in the person infected, and whom they propitiate with offerings and sacrifices. When the patient dies, the relations must not weep, lest the goddess should overwhelm them with greater calamities. Since the introduction of vaccine inoculation into India, they are now persuaded that the goddess has chosen this mild mode of manifesting herself to her votaries, and may be meritoriously worshipped under this new shape. The best informed Hindoos assert that although their temples are filled with the images of many inferior deities, they are but so many emblems of the supreme attributes, and that their worship is directed to divine essence only. There is a remarkable similarity which has been traced in character and offices, between some of the deities of ancient Greece and Rome, and those of Hindùsthàn.

The tenth avatâr of the Hindoos (or descent of the deity in character of Preserver) is expected to appear (like the crowned conqueror in the Apocalypse) mounted on a white horse, with a cimeter in his hand, blazing like a comet, for cutting down all incorrigible offenders. In the incarnation of gods amongst this people, there are several of the bare heads of animals. The god of

the Boodhists is like the god of the Epicureans, that is, always in repose, and quite indifferent to human affairs. Kálee, or the Black Goddess, is represented in the Hindoo temples with a collar composed of golden skulls, in allusion to the dreadful human sacrifices in which she delights. The Hindoos have the Ragínís, or female passions, which preside over musical sounds. In the citadel of Chunár in India, is a black marble slab on which the tutelar deity of the place is supposed at all times to be seated, excepting from sunrise until nine o'clock in the morning, when she is believed to be at Benares. Confounded be all they that worship carved images, and that delight in vain gods. Worship Ilim all ye gods! Psalm xcvi. 7. Amongst the mummies at Gournou and Carnak in Egypt, Belzoni found many of bulls, cows, sheep, monkeys, foxes, cats, bats, crocodiles, fishes, and birds, of which latter the ibis was the principal. An obelisk exists at Rome, the surface of which is covered with hieroglyphics, being the same that Senneschus, king of Egypt, dedicated to the sun. It was brought to Rome by Augustus, and was erected in the Circus Maximus. There was an altar there sacred to Laverna, the goddess of thieves and robbers, near one of the city gates; and she was generally represented by a head without a body. The Chinese have, ever since the introduction of their principal god, Fohie, from India, which happened about the year sixty-five A.C., devoted themselves to idol worship; and at Cuchming, near Hangam, they yearly cover over a large stone with gold and

then worship it. The ancient Chinese had two gods who presided in their houses, one called Noao, or the tutelar god of the whole family, and Cao, or the god of the fire-hearth ; yet the last, although an inferior deity, received the greatest honours. The Hindoos have done the same, and the deity of one of their castes is still a log of wood, deposited in a hut called a temple.

The Goddess of Ease had a temple amongst the Sabines, which the peasants worshipped after harvest. The inhabitants of Nauplia in Greece, formerly worshipped an ass's head as an idol. The term Obeism of Africa, is derived from a pure Hebraic word Ob, which signifies a devil or spirit. The fondness of the Jews for idolatry was such, that they even converted the Ephod of Gideon into an object of it. Judges viii. 27. See Leviticus xx. 27. Deuteronomy xvii. 11. 1 Samuel xxviii. 7, 8 ; also Parkhurst on the Word. Amongst this people are mentioned the Musorites, who worshipped rats and mice ; Muscaronites, who adored the god of flies ; Serpenticoles, of serpents ; and Vitulicoles, of calves. Aristotle informs us (Problem S. xxxiii, C. 7.) that sneezing was considered by the Greeks as a deity ; and Xenophon likewise, (De Exped. Cyri, Lib. iii.) and that the soldiers worshipped it as a god. One goddess presided over coughs. Cicero speaks of a temple to fever ; Pliny of others to imposture and idleness. The saints of the Roman Catholics are equally as numerous as those of the heathen pantheon, and many of them little better. Ward considers the Hindoo system " the most puerile,

impure, and bloody a system of idolatry ever established on earth." The Hindoos profess to have thirty-three millions of gods; and they divide the earth into ten parts, each possessing a deity. Almost as numerous have been the gods of Egypt, Greece, and Rome, as those of the Hindoos. "The state of things," says Ward, "seems to explain the mysterious dispensation of Providence, in permitting the Hindoos to remain so long in dulness, and in causing them to suffer so much formerly under their Muhammadan oppressors. The murder of so many myriads of victims has armed heaven against them." One of their deities is called the architect of the gods; another, preceptor of the gods; another, protectress of thieves; another, goddess of fortune; another, goddess of learning; another, giver of riches; another, goddess of fecundity; another, god of forests.

‘ Preposterous gods  
Of fear and ignorance, by the sculptor's hand  
Hewn into form and worshipp'd; as e'en now  
Blindly they worship at their breathless mouths  
In varied appellations; men to these  
(From depth to depth in darkening error fallen)  
At length ascribed the incommunicable name.’

Dyer's Ruins of Rome.

These people adore the heavens collectively, the sun, moon, stars, seas, rivers, and extraordinary appearances of nature: they have gods, in short, of every possible shape, and for every possible purpose; even one to cure



the dirtiest cutaneous eruptions. Diseases also, and divisions of time as well as places have their tutelar deities. One of these gods, who is blind in both eyes, presides over the members of the body. "Modern expounders of Bramah Shastre, soften the rigour of character of Vishnù (?) by giving him names and attributes of a different nature from those of Sieb. They call him Moisor (a contraction of Mahahsoor, the mighty destroyer of evil), and under this soothing title he is worshipped, not as Sieb the destroyer, but as the destroyer of evil. Another epithet given him is Moidéb (a contraction of Mahadébtah, the most mighty angel), in which sense he is worshipped as the averter of evil, and under this character has the most altars erected to him." Part ii. pp. 7, 8, 9. Maurice's Hind. (?)

Each part of the world had a deity for its symbol: Jupiter representing the spirit or mind which animated the whole. In Egypt the Creator was called Cneph or Excellent, and worshipped at Elephanta, under the form of a serpent. In Egypt also ichneumons and cats were worshipped; people prostrating themselves whenever they appeared: when dead they were embalmed. The bull at Memphis, the lion at Leontopolis, and the crocodile at Lake Moëris were also honoured, being fed by the greatest personages, perfumes being burned before them, and having each a harem formed of the most beautiful females of their species. The flags of the Egyptians in battle were each decorated with the design of some animal. In the church of St. Agnes at Rome,

a beautiful marble head of Jesus Christ, said to be the work of Michael Angelo, was or is worshipped. Antiochus Epiphanes placed in the temple at Jerusalem a statue of Jupiter Olympus. Festivals are celebrated to the Nile by the Egyptian priests. The crocodile is worshipped also by this people, is consecrated to Typhon, and had a temple at Crocodopolis. The word Typhon is compounded of *Then*, a wind, and *phon*, penurious(?) Typhon the evil principle. What the prophet Isaiah said of Judæa 2000 years ago, is still true of China. "Their land also is full of idols." Isaiah ii, 8.

' Ille primæ scelerum causæ mortalibus ægris  
Naturam nescire Deum.'

Silius Italicus.

In Whydah, in Africa, they worship their divinity under the form of a particular species of snake, called daboa, which is neither large nor offensive. It is fed on rats, mice, or birds, in their fetish houses or temples, where the people attend to offer their adoration, and those who are sick for assistance. In Dahomy, one of the kingdoms of Africa, they believe in two beings, equal in power, the one doing good, the other evil. Here the tiger is an object of religious worship, but they deem it the safest mode of worship, says M'Leod, to perform their devotions to his skin only after death, which is stuffed for the purpose. Among the Pagan Jolaffs of Africa, a ram's horn, a stone, scraps

of paper covered with Arabic characters, or any objects equally insignificant, are exalted to the rank of deities. The Djalonkees of the same country worship three pieces of wood tied together, one white, another red, and the third black.

Minerva, the patroness of wisdom, has found more favour in the eyes of Christians than any other heathen deity. Many of her temples have been converted into churches, as at Rome the temple of Minerva Medica, into that of Santa Maria della Minerva. Many of the statues of the ancient Madonnas resemble in attitude and drapery the images of Minerva.

All error is evil, and the error which substitutes the external forms of things or animals for worship, for an internal influence on the heart, is a colossal evil. Jamblichus, speaking of the natural sense of God in man, says—‘*Ante omnem usum rationis inest naturaliter insita deorum notio: imò tactus quidem divinitatis melior quàm notitia:*’ to which purport also speaks Cicero ‘*De Nat. De.*’ Seneca ‘*De Providentiâ,*’ Pythagoras, in his golden verses, and Lactantius, l. iii, c. 9, where he attempts to prove the ‘*cultum Dei*’ in man to be natural.

The word *διαβολος* occurs in the New Testament more than thirty times; the word *Δαιμονια* about sixty times. In Acts xviii, 18, the latter is translated gods. This word, therefore, does not always convey a bad sense or malignant influence. By the word *Δαιμονιον*, a demon, the ancient heathens understood inferior deities or spirits, both good and bad; but the ancient Jews distinguished

good and evil spirits by several different names, the former of which are in the Septuagint version generally called ἀγγέλαι, and the latter δαιμόνια. The former are frequently mentioned as appearing to the patriarchs and other pious men; but in Deuteronomy xxxii. 19, the Israelites are charged with sacrificing to the latter, and not to God, by which it appeared that they worshipped evil spirits at an early period. In Psalm xcvi. 5, it is stated that all the gods of the heathens are demons. See also Psalm cvi. 37. Tobit vi. 17. Baruch iv. 35. In all of which, as well as in many other passages, both of the Old and New Testament, the word δαιμόνιον is translated devil in our version. In the sacred writers the word διάβολος, whence comes the English devil, is never applied in the plural number to evil spirits, but to Satan only, in the singular, agreeably to which, in Revelations vii. 10, he is called accuser of the brethren. Compare Genesis iii. 15, and Revelations xii. 9. xx. 2.

There are numerous idols in the world,—idols not exclusively of the eye, but of the heart,—idols not dragged to the light of day, and whose worthlessness may at once be exposed, but looked upon in the secret chambers of the imagination, and which, perhaps, no eye, but that of God, can detect. An idol is any thing which usurps the place of God in the hearts of his creatures. The world may be regarded as one vast den of idolatry, crowded with images formed by the hand of the great tempter, to seduce the soul from God. See Bishop Wilson's Sermon cxliv. December 1820.

Note 181, page 46, line 6. and App. No. 73.

*Predicting Seers.*

See Psalm xci. Applied by the Tempter to Messiah. Matthew iv. 6, 7. Psalm cx. cited by Christ himself. Matthew xxii. 44. Psalm cxviii. 22, quoted six times, "The stone," &c., as spoken of our Saviour. Psalm cxxxii. 12. Stated in Acts xi. 30, to be Jesus Christ. The Psalms, united throughout, are shown by Dr. Horne, in his Commentary, to be prophetic of Christ and his kingdom. Even the Jewish rabbis, who have written since the commencement of the Christian era, agree with Christians in referring many of these prophecies to the Messiah and his kingdom, differing only about the person of the one and the nature of the other. The Jews still make the Psalms part of their daily worship. See Psalm lxxxix. 20, which, alluding to these prophecies, confirms them. Allusion to Mosaic sacrifices (wherein he sprinkled the book of the Testament and all the people, also the tabernacle, and the vessels of the ministry with blood), and to the sacrifice of Jesus Christ; because "almost all things are, by the law, purged with blood, and without shedding of blood is no sacrifice." Hebrews ix. 19 to 22. The saving of Noah and his family by the ark was a figure or type of baptism, or "the answer of a good conscience towards God." 1 Peter iii. 20, 21. It is further observable that almost all of the ante-diluvian names recorded in Scripture, particularly

of the patriarchs, down to Noah, include a concise and wonderful scheme of prophecy of the restitution of decayed mankind by a Messiah. For instance,

Adam, . . . .	Man.
Seth, . . . .	Set or placed.
Enosh . . . .	In misery.
Kainan, . . . .	Lamentable.
Mahaleel, . . . .	Blessed God.
Jared, . . . .	Shall come down.
Enoch, . . . .	Teaching.
Methusaleh, . . . .	That his death will send.
Lamech, . . . .	To humbled, smitten man.
Noah, . . . .	Consolation.

The promise of salvation through Jesus Christ which was first given to Adam, renewed and confirmed to Abraham, and finally ratified by his blood, forms the substance of the gospel.

I will take this opportunity of pointing out the great resemblance that exists both in sound and meaning between many original Hebrew words and corresponding ones of the present English language, namely,

Evil, . . .	Evil.	Phæer, . . .	Fair.
Beasch, . .	Base.	Saat, . . .	Shower.
Dum, . . .	Dumb.	Ragez, . . .	Rage.
Haras, . .	Harass.	Richus . . .	Riches.
Mesurah . .	Measure.	Sac, . . . .	Sack, &c. &c.

The like similarities may be traced between the Hebrew and the Greek and Latin languages, as well as between the Hebrew and the Celtic, as,

Hebrew.	Celtic.	Meaning.
Sal, . . .	Sal, . . .	Vile, or of no moment.
Hadar, . .	Hadar, . .	Honour or reverence.
Dath, . . .	Deddf, . . .	A law, [query, deed?]
Bareh, . .	Barah, . .	Meat.
Beth, . . .	Bwth, . . .	A house.
Gad, . . .	Cad, . . .	An army.
Gwer, . . .	Gŵr, . . .	A man.
Alath, . . .	Alaeth, . .	A curse or misfortune.
Elib, . . .	Ellil, . . .	An idol.
Gobah, . .	Coppa, . .	A summit.
Dal, . . .	Tal, . . .	High or tall.
Siu, . . .	Siw, . . .	Resplendent, &c.

See Psalm lxxxvii. 5 to end; same, lxxxix. 3, 4, 20 to 36; 2 Samuel vii. 19, and 1 Chronicles xvii. 17; wherein the son promised seems to have been understood by David as the Messiah. See Isaiah xxv. 7, "the covering cast over all people, and the veil spread over all nations," which Jesus Christ came to destroy, as therein prophesied. See Isaiah xlvi. 10. The red heifer is represented in two places by St. Paul as a type of our Saviour. Compare Numbers xix. with Hebrews ix. 13, 14, and Hebrews xiii. 11, 12. See Maimonides' account of a Jewish tradition. A red heifer was appointed to be slain, with various ceremonies, for the purification of the unclean. Moses sacrificed the first; Ezra, the second; and seven more were sacrificed from the time of Ezra to the destruction of the temple. .

Note 182, page 54. line 2., and App. No. 76.

*Reckons paradise the houri's kiss.*

The faithful (Mahommedans) are promised a paradise prodigal in all the delights of sense and animal indulgence. At the entrance is a delicious fountain, one cup of the waters of which will allay one's thirst for ever. The soil is said to be musk and saffron, its stones pearls and jacinths, and the trunks of its trees gold. Amongst these, the chief is the tuba, or tree of happiness, a branch of which, bearing delicious fruit, is said to extend to the house of every believer. From the root of this tree, which reaches farther than a horse can gallop in a century, flow rivers of milk, wine, and honey. In addition to the enjoyments springing from these various courses, the believer is promised gratification of the most sensual and unhallowed nature. Mahomet was doubly armed,—with the sword, as well as the Koran. The Elysiums of the Pagan and Mahommedan merely provide for the perishable part of man, to the utter exclusion of the immortal principle; but the Paradise of Christianity is a spiritual one, where nothing that defileth shall enter; and where our intellectual capacities of knowledge and application shall be communicated with a natural discretion. “In thy presence is the fulness of joy, and at thy right hand is pleasure for evermore.” See Isaiah lxvi. 4; and 1 Corinthians xv. 26. liv. 55.



For the Christian Paradise, see 1 Corinthians ii. 9. Revelations xxi. 10, to end. Same xxii, 1—5. Revelations vii. 16, 17. Paradiſe or heavenly Zion. Bradley, vol. ii. 150, 151, 152.

Note 183, page 55, line 12, and App. No. 77.

*Innovating Creeds.*

The Roman Catholics also adopted another practice from heathen paganiſm, that of depoſiting pieces of money called Peter's Pence (of which the late author had ſeveral in his poſſeſſion) with the remains of the dead, on committing them to the earth: a cuſtom borrowed from the ſame practice with reſpect to Charon, as teſtified by diſcoveries at Pompeii, where the cinerary urns are found, each with a lamp and a piece of money for this fabulous perſonage. Formerly, a ſet of Calviniſts exiſted who called themſelves "the Anointed," and who thought that not to embrace their doctrines was the only error one could commit in this world. The capital point of Manichean heresy was, that there were two principles: one the cauſe of good; the other of evil. It was againſt the ſyſtem of indulgences, which included the remiſſion of ſins as well as of penances, that Luther aimed the firſt deadly blow. Theſe are founded upon the aſſumption that there exiſts an imenſe treaſure of merit, compoſed of the pious deeds and exiſting relics, which the ſaints have performed

beyond what is necessary for their own salvation, and which are therefore applicable to their benefit under the dispensation of the Roman pontiff!!! Horrible doctrine! "They will not be learned nor understand, but walk on still in darkness." Psalm lxxxii. 5. As an example to those who trust in themselves that they are righteous above all others, let them follow the humility of St. Paul, who, although one of the holiest and most exalted saints that ever graced the Christian Church, in one place (Ephesians iii, 8.) styles himself "less than the least of all the saints;" and in another place, "the chief of sinners."

Note 184, page 57, line 15.

*Plain though the garb.*

The Scriptures are not dark in themselves; but we too often read them "with the veil upon our hearts." If ever in doubt, we should pray, "What I see not, teach thou me. Open thou mine eyes that I may see the wondrous things of thy law."—"Hold forth that which is good." By a serious perusal of the Holy Scriptures, the most simple and uneducated person may soon obtain more knowledge of God than the ancient sages possessed, and have a clear discernment of many important truths, which men of wit and learning are ignorant of. "When religion," says Bishop Wilson, "is made a science, there is nothing more intricate; when it is made

a duty, there is nothing more easy." In the way that leadeth to eternal life, a wayfaring man, though a fool, shall not err. "The holy Scriptures," says some author, "are obscure, that we may apply ourselves to study them, and that many may have recourse to the Holy Spirit by which they were written, for the understanding of them. But they are an admirable mixture of clearness and obscurity which enlighten and humble the children of God, and blind and harden those of this world." The reading of the Scriptures was forbidden by the Council of Thoulouse in 1229, which was the first that forbade them to be read by the laity, and as an appropriate accompaniment, first enforced the injunction. This policy was similar to that in Egypt, and Rome. When we see to what depths of depravity human nature will sink even in civilized society, where Christianity is the religion of the land, we may well conceive how necessary missionaries must be in countries where there is no communication of the same truths. The more the Scriptures are referred to, the more will they confirm the dictates of reason. See Isaiah xxv. 4. "A strength to the poor and needy in distress, a refuge from the storm, a shadow from the heat."

Note 185, page 58, line 14.

*Wandering man.*

‘ All other creatures keep in beaten ways,  
 Man only moves in an eternal maze.  
 He lives and dies, not tamed by cultivation,  
 The wretch of reason and the dupe of passion.  
 Curious of knowing, yet too proud to learn,  
 More prone to doubt than anxious to discern.  
 Tired with old doctrines, prejudiced at new,  
 Mistaking still the pleasing for the true.’  
 Stillingfleet’s Essay on Conversation.

Note 186, page 59, line 12.

*Some parts, past elucidation.*

‘ Where reason fails with all her powers  
 There faith prevails and love adores.’

How fearfully bold is the pride of a creature, so mean and so fallen as man, when he presumes to sit in judgment on the actions, and to censure the counsels, of an eternal God! And yet how prone is man to cherish this foolish and presumptuous pride! To dare, as he does, to bring the incomprehensible God, the Lord of eternity, to the bar of his own insignificant mind, is nothing short of gross impiety. The inspired apostle, when

contemplating the wonders of God, proclaims his utter inability to fathom his greatness: "What is that to thee?" See John's Gospel-observation of our Saviour, which clearly implies that man has no right to indulge in vain and inordinate curiosity respecting the hidden mysteries of religion, or the inscrutable designs of Providence. There are "deep things of God,"—"secret things," which belong to Him exclusively. Therefore we should not try to be "wise above what is written," or join in "the perverse disputings of men of corrupt minds," on these or on any other points.

"When religion," says some one, "is made a science, nothing is more intricate; when it is made a duty, nothing more easy." Regarding the mysteries of the Christian religion, we ought to adopt the opinion of Chillingworth: "Propose me any thing out of this book (the Bible), and require whether I believe or not; and seem it never so incomprehensible to human reason, I will subscribe it with hand and heart, as knowing no demonstration can be stronger than this: God hath said so, and therefore it is true." See Isaiah xlv. 25; xlv. 9, 15; xlv. 5; Psalm xcii. 5, 6. "All is good," says a French writer, "as it comes out of the hands of God. All is corrupted in the hands of man."

Note 187, page 60, line 1.

*Our thoughts.*

Inspired writers invariably acknowledge the inadequate capacity of human intellect for comprehending the mysteries of the Most High. They never pretend to understand what is beyond the limits of human understanding. Even here, where things of a spiritual nature are described by emblems and allusions borrowed from sensible objects, no attempt is made minutely to explain what is to human minds incomprehensible. "He had a name written that no one knew but he himself." Revelations. We might say the same of many of the mysteries of God.

'Pandere res alta terrâ et caligine mersas.'

Mental twilight where "light is as darkness."

'Venit summa dies et ineluctabile tempus.

Nascentes morimur finisque ab origine pendet.'

Horace.

"Shall I take the mind of the Creator on the report of the creature, when, if I will, I have an opportunity of hearing the voice of the Creator himself?" Campbell. Christ is all in all.

When we attempt to penetrate too deeply into the mysteries of God we are in the situation of Job (xxiii. 9), "on the left hand," &c. See passage. "He has made

darkness his secret place, his pavilion round about him. Without both faith and holiness no man can see the Lord." Dryden, in his poem of *Religio Laici*, remarks,

‘ How can the less the greater comprehend ?  
Or finite reason search infinity ?’

“ The sea is not so full of water nor the sun of light, as God of goodness. His mercy is ten thousand times more.” Dying remark of the Rev. Mr. Peacock, in 1611.

No nation, I believe, has ever yet been discovered without some idea of a superior Power or Being, which notion, however, by no means proves that the idea is innate; but it may be referred to tradition, originally derived from some one, who knew that there was such a superior Power, and communicated that knowledge to others, from whom it gradually spread through the various races of man. Such is the opinion of the celebrated Locke. This idea, from its universal prevalence, in the course of time, became almost natural or instinctive, in which limited sense I use the word instinctive, in the text at page 40, line 12.

Note 188, page 60, line 8. and App. No. 81.

*The wise and good.*

Hesiod’s account of Pandora, is, in conformity with the opinion of many writers, supposed to be built on the Fall,

which left man destitute of every thing but the hope of redemption. The serpent, also, who, in the theogony of some poets, guarded the golden apples, is an allusion to the serpent near the tree of Paradise. In other passages he strikingly reminds the Christian reader of the strains of inspired piety. Homer alludes, also, to many circumstances of sacred record, both in his *Iliad* and *Odyssey*. His description, in particular, of the shield of Achilles, has been thought to argue some knowledge of the Mosaic account of the Creation; and the garden of Alcinous to be borrowed, in some respects, from what is related of Paradise. What he mentions about the rainbow, as a wonder or sign of, or for man, fixed by Jove in the clouds, corresponds with the account of the covenant made by God with Noah. The Prometheus Vinculus of Æschylus is a remarkable imitation of the character, sentiments, and sufferings of the Divine Mediator, of which Milton has made ample use. Compare *Iliad*, L. xi. 28, with Gen. ix. 12, 13. Plato recognized one first Providence, and considered the other divinities as spirits of subordinate rank, some evil and some good, but all employed to accomplish in detail the decrees of Supreme Intelligence. Indeed, the favourite doctrine of the Platonic school was, that the divine nature is diffused through all human souls. Anaxagoras of Miletus, a friend of Socrates, incurred the popular resentment for teaching the supremacy of one all-powerful God, to the disparagement of the whole host of popular divinities. "If we suppose," says Grotius, on the truth



of the Christian religion, "two or more gods, free to will and act as they please, one might impede another, by doing things contrary." Impious thought! that the divine will could be counter-wrought. See Revelations xi. 32 to 39. "The Lord hath established a wonderful analogy between the natural and the spiritual world. This is a secret known only to them that fear him; but they contemplate it with pleasure; and almost every object they see, in a right frame of mind, either leads their thoughts to Jesus, or tends to illustrate some scriptural truth or promise."

Note 189, page 61, line 17.

*To joy or mourn.*

The following passage from Bradley's Sermons xii, 240, furnishes a valuable comment on this line. "We are called upon seriously to ask whither we are journeying? We know that we are going to the grave. This is a journey which we began as soon as we were born; and we have been ever since unceasingly pursuing it. But what is the grave?—It is not the final end of our journey—it is not our home; it is only a narrow pass out of time into eternity—there are two other worlds lying beyond it, a world of everlasting blessedness, and another of never-ending misery. To the one or the other of these worlds we are all hourly drawing nearer. We shall soon arrive at one of them, and be lodged in it as our eternal home. O let us then put this question

seriously to ourselves : Whither are we journeying ?—which of these kingdoms of eternity are we approaching ?—are we standing on the borders of Heaven or on the brink of Hell ? If we are living as mankind in general live, this question is very easily answered : we are hastening to a world of misery. Wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat, because strait is the gate, and narrow the way which leadeth unto life, and few there be that find it.”—“ When God gave us life he made us heirs of eternity. The immense inheritance has been entailed upon every one of us, and we must spend it either in the height of happiness or in the depth of misery. Now the present life is given us to bring up a treasure for this eternity to work out, by the power of divine grace, a salvation which shall stretch itself through countless ages—we ourselves must work out this great salvation, and work it out too in this short life, or live for ever in hopeless misery.” Bradley’s Sermons on the Brevity and Vanity of Human Life. Viewed in this solemn light as the only reason of preparation for eternity, to what a fearful importance does time at once rise ! How ought we to value its fleeting hours !—its shortness makes it doubly precious. All our words and actions are connected with eternity by a chain which can never be broken. We shall hear of every one of them again in an eternal world ; they are seeds planted in heaven or in hell, and are producing for us there this very hour, either the sweetest or the deadliest fruit. May we

"work while it is called to-day; for the night cometh when no man can work."—"There is but a step between us and death." 1 Samuel xx, 3. They that sow in tears shall reap in joy. Psalm cxxvi, 6, 7.

Note 190, page 62, line 4, and App. No. 83.

### *Change.*

By some it is stated, that in ten years every particle in our bodies, not excepting the brain, is changed; whilst others say that this change is effected in seven, and some even in three years, a change (principally effected by the activity of those absorbent vessels which are so plentifully distributed through every part of the body) which might seem to destroy our personal identity, were it not for something beyond the brain that makes man at every period of his life the same; this is consciousness, or individual consciousness. This change goes on more rapidly in childhood and youth than it does at a maturer age. The fashion of the world passeth away, but amidst all these changes, the Great Ruler of all remains without variableness or shadow of turning.

One of the most obvious attributes in nature is the function of endless change, which is every moment producing new forms, or rather different combinations of its constituent parts.

Cuncta fluunt, omnisque rogas formatur imago.

"Nothing in nature or grace continueth in one way."

Note 191, page 62, line 15.

*Enough we know.*

“ Enough light is afforded us for every purpose which our situation on earth could require : we have knowledge enough, not indeed to satisfy the intemperance of curiosity, nor to convert faith into certainty ; but we have enough to guide our feet in the paths of our duty here, and to discover to us the road which leads to happiness hereafter. Here then let us rest, in religion as well as in nature ; difficulties and obscurities must daily and hourly occur from the necessary imperfection of all human knowledge ; in these it is the province of true wisdom partially to acquiesce. The time will surely come when the veil which now obscures our vision shall be removed : when all the difficulties which now perplex us shall be unravelled ; when the capacities of our souls shall be infinitely enlarged, and perfect knowledge shall be consummated in perfect glory.” Rennell’s remarks on Scepticism. “ The perfectibility of man,” says Ancillon, “ is unlimited, which is limited in this world, but in eternity has a sphere adequate to his faculties.”—“ Sic undique omne ratione concluditur, mente consilioque divino omnia in hoc mundo ad salutem omnium conservationemque admirabiliter administrari.” Cicero.

Note 192, page 62, last line, and App. No. 84.

*Free-will.*

Free-will is thus spoken of by Milton in his fifth book, in the Angel's discourse with Adam :

‘ Good he made thee, but to persevere  
He left it to thy power, ordain'd thy will  
By nature free, not over-ruled by fate  
Inextricable or strict necessity.’

*Paradise Lost.*

‘ Faultless thou dropp’dst from God’s unerring skill,  
With the base power to sin, since free of will ;  
Yet charge not with thy guilt His bounteous love,  
For who has power to walk has power to rove.’

Tertullian against Marcion says, “ The whole liberty of the will, therefore, is granted him on each side, that he may always appear his own master both in doing that which is good of his own accord, and avoiding evil of his own accord, since it is proper that he, though otherwise subject to the will of God, should do what is right at the pleasure of his own will, free-will, I mean. But neither the reward of good or bad actions could justly be paid him, who could be found good or bad of necessity and not of free choice. On this the law is founded, not excluding, but proving a liberty, by performing obedience to it spontaneously, or committing transgression against it spontaneously. So that in either event a liberty of will is evident.” Justin, in his second Apologe-

tia, observes, that if mankind had not freedom of choice, and that power to avoid such things as are base, and to embrace such as are honest, it is indifferent what we do; we can commit and embrace no kind of action imputed to us. See Tatian.

‘ Our happiness and pain depend on us :  
Man’s his own good or evil genius.’

Charon to Achilles in Dodsley’s Collection.

It is from freedom of will and choice that a bad man is justly punished, since his wickedness is from himself; and that a good man is rewarded, his care not to transgress the divine laws being of his own free choice also. See Plato. The cause is in the choice; God is not the cause. Some one else, on the same subject, observes, “ Take away liberty from virtue, and you take virtue itself away.”

‘ For how

Can hearts not free be tried whether they serve  
Willing or no, who will but what they must  
By destiny, and can no other choose ?’

“ Each man finds,” says Grotius, “ that the free power of choice may be perverted, and that room for sin is given; but to call God the author of such ills is shocking blasphemy; they arise from our wills. As God created man at first a free agent, and at full liberty in his actions, it would have decidedly defeated this freedom to restrain his choice by over-ruling force,

and thus to stop the commission of sin.”—“ Leaving man thus at liberty, he uses laws, admonitions, threatenings, promises. God even foresaw that free natures would abuse their liberty, and that many physical and moral evils would thence arise: nevertheless, he chose rather to permit such abuses and their consequences, than not to create natures endued with liberty. And why? because a free agent is a most excellent creature, and that which chiefly shows the consummate powers of the Creator. God would not prevent the sin or crimes flowing from the mutability of their natures. But, in the mean time, when it shall seem good to him, he can award them through all eternity by such ways as may be most agreeable to his goodness, although he hath not rewarded them.” Le Clerc.

Note 193, page 65, line 2.

*A futile service.*

The language of the lip, unaccompanied by corresponding feelings of the soul, will not be acknowledged as true repentance by him who searcheth the heart. It is possible to go through all the forms and language of repentance, whilst there is no reverential awe of the Almighty in the mind. This appearance of sincerity may deceive our neighbours; but it will not avail before God. “ Create in me a clean heart, O God, and raise a right spirit within me.” Psalm li, 10.

“ The Greeks and Romans being desirous of par-

ticipating in the advantages attributed to the profession of Christianity, had the privilege of worshipping Christ and the Christian Martyrs with rites very similar, if not precisely the same as those they formerly employed in the worship of their gods, goddesses and heroes. Clouds of incense, altars, mitres, trains, croziers, lustrations, gold and silver vases, wax tapers, and processions, were no longer the peculiarities of the pagan temples and pagan liturgies, but excelled the pomp and multiplied the number of proselytes of the Christian church; the temples of the Catholic religion, within and without, resembled the shape and contained the mysteries of the splendid fanes of their popular gods. These edifices were connected with secret rites, chiefly borrowed from the created images of ancient idolatry." Clarke's History of Intolerance. Socrates describes the ceremonies and customs of the Christian church as being so infinite in number, and so various in kind, that to commit them to paper even must be extremely tedious, if not absolutely impossible.

Note 194, page 67, line 4.

*More genial clime.*

' Mutandæ sedes; non hæc tibi littora suasit  
Delius, et Cretæ jussit considerare Apollo.' Virgil.

The declaration of Æneas, when preparing to lay the foundations of his city in a foreign land.



Note 195, page 67, line 12.

*Immaculate.*

Isaiah xlv. 24. liii, 6. There are too many proofs, both from within and without, of the radical depravity of man, although he may have many good natural principles, but which amount to nothing in value, unless the heart be right towards God. Man has revolted against God, and even in the best, that revolt is continually displaying itself both in the heart and conduct. "God's anger," says Dr. Chalmers, in his first discourse on the application of Christianity to the purposes and ordinary affairs of life, "with our species is not that the glow of honour or humanity is never felt among them. It is that none of them understandeth, and none of them seeketh, after God. It is that he is deposed from his rightful ascendancy." The only one who, since the transgression of the first Adam, hath attained a sinless perfection is Jesus Christ. See Romans iii. 10 to 18. vii. 18 to 24. All full of sin, as Isaiah (i. 5, 6,) says of the Jews. The history of mankind has not yet ceased, nor will it cease to be a detail of crimes, till the end of the world. The doctrine of man's apostacy and inherent sin meets us in one unbroken series, throughout the sacred volume. We find it from the third chapter of Genesis, which records that event, carried on through the history of its fatal consequences in all the subse-

quent instances of sin, individual and national, and running in one continued stream from the first sad tale of woe to the close of the sacred volume in the apocalyptic vision. See Hannah More's Moral Sketches. There is iniquity, says the prophet, even in our holy things. See Job iv. 17 to end; xv. 14 to 16; xxv. 4 to 6. Who can say I am unclean, &c., same xxxiii. 9. The corruption of our nature, says Bishop Wilson, is the first principle of piety and religion. Baxter, however, considers that there is more instance of good in evil men and of evil in good men, than most persons are prone to believe. Socrates said, there was such a proneness to evil in the nature of man, that we could not act virtuously without some supernatural or extraordinary assistance from the Deity. The tradition of a fall from a state of pristine innocence is universal.

'He who expects a perfect work to see,  
Hopes what ne'er was, nor is, nor e'er shall be.'

Suckling's Poems.

'Dociles imitandis turpibus et praves omnes sumus.'

Juvenal.

"In my flesh dwelleth no good thing." Man's propensities to sin are well described by St. Paul in Rom. vii. A straight line is the shortest in morals as well as in geometry. None immaculate. Isaiah lxiv. 6. Nulla pallescere culpâ is not the lot of any mortal. The ancient Jews (as described by Brown, in his antiquities of that people) had a strange custom of changing the name of a

person before he died, in order to abolish all decrees against him and the broad sentence, and that he might become a new creature, like a child born to a good life and length of days. They had a prayer suitable to the occasion.

Note 196, page 69, line 6.

*Blessings in disguise.*

"There is nothing narrow, nothing of slavery, nothing confined in religion. It is the immense, the infinite, the eternal."—"Imagination soars above the limits of the present life, and the sublime in every subject is a reflection from the Divinity."

'The best of men

That e'er wore earth about him was a sufferer,

A soft, meek, patient, humble, tranquil spirit.'

Honest old Decker.

Note 197, page 72, line 1, and App. No. 94.

*Reason.*

It is by reason that we are enabled to form a right estimate of the will of a heavenly Master; it is by reason that we deduce from Scripture those doctrines which are subsequently the objects of our implicit confidence, the morals of the Gospel, the morals of a pu-

rified and an exalted reason. Christianity is the religion of reason.

Note 198, page 72, line 3.

*Truth.*

' O truth divine, enlightened by thy ray  
I grope and guess no more, but see my way.'

Truth can alone be shewn by the sacred text—by the holy spirit of council. Pope Pius VII., with all his briefs and bulls, could not prevent the candle which has been lighted by the Bible Societies from being put upon the candlestick. The Scriptures of truth will sooner or later circulate throughout the habitable globe. In reading them the saying should not be, what art thou reading? but how readest thou? What is written in the law? The Bible Societies were called by the Pope, in June 1816, "a crafty device, by which the very foundations of religion are undermined; a pestilence and defilement of the faith most eminently dangerous to souls!" How ridiculous! "There shall be also lying masters among you, who shall bring in sects of perdition." 2 Peter ii. 1. If there be a spot in the world where religious contention burns with greater fury than in any other, that spot is Jerusalem. Those who oppose the Bible, and other religious facts, should tremble and consider whether by so doing they are not fighting against God, and

awfully anticipate the dreadful declaration, "Let him that is unjust be unjust still, and he that is filthy let him be filthy still." But such persons would have it done by miracles, without any exertion of their own ; or, conceiving that the unassisted faith shall call him of whom they have not heard ; or, that they shall hear without a preacher, or, that a preacher will be found without being sent. We might as reasonably expect to see the rose of Sharon liberally blossom in the wilderness, or the cedars of Lebanon spring up in the sands of Africa. No: God has committed Christianity, as well as riches, into the hands of Christians, for universal diffusion, and it is their bounden duty to diffuse it. Newton, Bacon, and Locke drank deep of the fountain of truth : they began and ended in God.

From thee great God we spring, to thee we tend :  
 Path, motive, guide, original, and end.' Boethius.

"One great difference," says Temple, in his works, vol. i. p. 304, "must be confessed between the ancient and modern learning: their's led them to a sense and knowledge of their own ignorance, the imbecility of the human understanding, the incomprehension even of things about us, as well as those above us, so as the most sublime wits amongst the ancients ended in their *Ακαταληκτα*. Ours leads us to presumption and vain ostentation of the little we have learned, and makes us think we do, or shall know not only all natural, but even all supernatural things."

Note 199, page 78, line 16.

*Dusky hour.*

‘Durate et vosmet rebus servate secundis.’ Virgil.

Calvin’s dying observation on prosperity and adversity is well entitled to every man’s serious attention. “If God grant you by his goodness a tranquil condition, you must not be puffed up; nor ought you to cease to trust in Him, even although you should seem to be surrounded with a deluge of evils. The man must be cheerless who esteems not the Bible for his Comforter, Christ for his Saviour, God for his Father, and heaven for his home.” Luther, when in his affliction, said, “Lord, lay what burthen thou seest fit upon me, only let thy everlasting mercy be my support. Strike, and spare not; for I am submissive to thy will. I have learned to say amen to thy amen.” Such should be the language of every Christian. “Why are our fears great?” says Horne, “but because our faith is little?” See Psalm xvi. 8.

Note 200, page 79, line 8.

*Restricted flow’d.*

“At the present time, a survey of the map of the world is more than sufficient to fill every heart with

anguish. In how small a part of the world is Christianity known! In how small a space of that spot is the purity of the gospel maintained, and by how few of that small number is the power of the gospel felt! All the rest hold the truth in unrighteousness, and the great bulk of mankind is wallowing in anti-christian abomination, in Muhammadan delusion, and in Pagan idolatry and wickedness." Besides the Protestant nations in Europe, there is only one in another quarter of the world (North America), which professes the same faith; whilst in Asia, that immense world of souls, and in Africa's widely extended surface there are none,—and in America, which stretches almost from pole to pole, there is but one Protestant nation, the North American Republic! What a field for missionary exertions! What a melancholy thought that the most populous nation upon earth, and one which boasts so loudly of its improvements, is a Pagan nation, excepting a few people who profess a corrupted Christianity, or who follow Mahomet; for hundreds of millions are heathens. In Japan, a community next perhaps in population, none but idolaters dwell. Then take a view of the populous regions of Tonquin, Cochin China, Siam, and of Pegu and Ava (now included in the Birman Empire), Paganism bears almost universal sway. In Hindostan, the mass of the inhabitants bow down to idols. Next, look at Tartary, where Paganism is the prevailing religion; and then at the south of the Asiatic continent, Pagan idolatry is likewise

the dominant system. If we turn our eyes to Africa, there too heathenism afflicts us by its prevalence. On its eastern and northern skirts, Mahomet has raised his standard, but the greatness of the population of that spacious quarter of the world own one gross system of Paganism ; and in America, although it has the Christian name spread over a great part of it, heathen tribes still exist, through extensive countries all the way from the polar regions of the north to its remotest southern boundary, which number is augmented by those who dwell in the various clusters of islands scattered over the bosom of the Pacific Ocean ! In short, if the population of the globe amount to what it is estimated at, namely one thousand millions (?) there is ground to conclude that six hundred millions of them are Pagan idolators !—and this, after the decline of eighteen hundred years from the coming of the blessed Jesus to redeem the sinful souls of mankind.

Note 201, page 87, line 13.

### *Oasis.*

The word oasis is derived from an Arabic word, signifying merely repose or consolation. See translation of passage in Quintus Curtius. Hor. Mos. 149. Another, called the Greek Oasis, situated in the region of Thebes, comprehends about fifteen leagues. A large temple is



found there, dedicated to God the Creator. There the Arabs also cultivate rice. The oasis may be defined as a fertile spot in the midst of an ocean of sand. It has been beautifully remarked by a celebrated traveller along the Mediterranean (Dr. Richardson), that "the desert is the spot in which man is all to his Maker, and nothing to the world." In a visit paid to the ruins of Jupiter Ammon's temple by the celebrated Belzoni, in 1819, he found that these ruins had been employed in the construction of a heathen temple, and the building a village. He also found the spring of running water, mentioned by Herodotus, which was stated to be warm in the morning and evening, cold at noon, and boiling hot at midnight.

Note 202, page 87, line 16.

*Nepenthes.*

Something of the same kind exists in Brazil, called taquarussu, or the great cane, on cutting of which below the joints, the stem, out of which drinking vessels are made, is found to be full of a cool, pleasant liquid, which immediately quenches the most burning thirst. This remarkable plant loves mountainous, dry situations.

Note last. See Editor's Biographical Memoir.

*Mineral Geologies superseded by Mosaic Geology.*

I must request my readers to discard from their minds three very general, but, in my opinion, erroneous, ideas; first, that the days occupied in the creation were much longer than we now witness them, even centuries of years; secondly, that the globe was made out of a primordial chaos; and thirdly, that the three orders or kingdoms of terrestrial matter were gradually, not immediately, created.

These are favourite ideas with geologists, being indeed the ground-work on which they rear their fantastic structures. Still, I maintain, they are erroneous, and there is nothing in the original context of Moses to sanction their adoption.

On the first point, how derogatory is it from the Majesty of him, in whose sight "a day is as a thousand years, and a thousand years but as one day," and to whom "all things are possible," to conceive that he could not perform the work of creation in six consecutive and natural days! When he uttered the sublime and emphatic command—"Let there be light!" what followed? "there was light," not progressively, but instantaneously, at once, in a moment, as soon as the words were spoken. Why should God require *time* for the purpose?

Apply this to other parts of the Mosaic geology, namely, the disengagement or emerging of the earth from the waters, the gathering of the waters into sea, the construction of a firmament, the formation of animals, and the creation of man. Can it be doubted by any well-regulated and pious mind, that to all these the Almighty *fiat*, extended with the same energy and promptitude of operation as to light? What necessity, then, existed for prolonging these particular days beyond their natural and proper duration? None whatever, to the maintenance of which a greater length of each day than twenty-four hours is essential.

For the idea of a primordial chaos, or the second point, ancient traditions and philosophical authorities may certainly be pleaded, as abundantly shewn in the Chaldaean, Egyptian, Phœnician, Persian, Hindoo, Chinese, Etruscan, Gothic, Greek, and American cosmogonies: but this consentaneousness of human opinion cannot over-turn the word of Scripture, although it may be another convenient support of geologists, who, without it, would have no scope for their active fancies. Admitting even with them the doctrine of a chaos, that chaos must have originated somewhere, and with whom could it originate but the Supreme? Yet, although geologists believe in a chaos, they put aside Him, with whom, if there was a chaos, it must have originated, and make the globe rise in form and beauty by the mere laws of nature, which Newton! declared to be unphilosophical. To such persons may well be applied the remark

of Philo — “ They are more engaged in admiring the world itself than the maker of the world ! ”

Mr. Penn combats the error, referring its wide diffusion and present continuance to a mis-rendering, by later versionists, in the first verse of Genesis, after the words, “ In the beginning God created the heaven and the earth,” of the Hebrew particle *van*, (which in the practice and genius of that language discharges the functions of all the conjunctions, both copulative and disjunctive, its sense being determined only by the text) as the copulative *and*, instead of the disjunctive *but* ; “ the earth was without form, and void,” which is the true rendering, according to the Septuagint, to Josephus, the Chaldee paraphrase, the old Latin version, the Vulgate, and the modern commentators Vatablus, Drusius, Fagius, and Grotius. A valuable MS. of the Scriptures, both old and new, in my possession, which is about 600 years old, gives the disjunctive *autem*, instead of the copulative *et*, and it will be soon evident to every impartial reader, that the former is strictly consonant with, and required by the sense. In lieu of the words ‘ without form and void,’ which imply a chaos, he substitutes, on the authority of the Septuagint, an old Latin version, Philo, Josephus, Jerom, and others, the simple term *invisible*, or, as Josephus expresses it, ‘ not coming into view,’ contending that the principle upon which the disjunctive *but* was affixed, and not the copulative *and*, now reveals itself.

“ The proposition,” he says, “ ‘ God created the hea-

ven and the earth, and the earth was invisible,' would seem to imply that such was the design of its creation, *viz.*, that it should be invisible; whereas the proposition 'God created the heaven and the earth, *but* the earth was invisible,' carries a contrary implication, and excites an expectation of that which immediately follows, namely, the formation of light, by means of which the invisibility of the earth was to be remedied. 'God created the heaven and the earth: *But* the earth was *invisible*, and *darkness* was upon the face of the deep: *Therefore* God said, Let there be light.' Thus the mutual relation and dependence of the three clauses are clear and distinct, and their connexion necessary and indissoluble." That Josephus so understood the clauses is evident by the quotation of his paraphrase.

The rendering of, '*Therefore* God said,' instead of, '*And* God said,' is justified by more than two hundred and fifty instances in Scripture, wherein the particle *vau* is so rendered, and in the present case this force accrues consequentially from the sense of *but* in the preceding clause, "*But* the earth was *invisible* and *darkness* was upon the face of the deep: *Therefore*," &c.

On the third point, Mr. Penn's arguments in favour of the three orders or kingdoms of terrestrial matter, namely, the animal, the vegetable, and the mineral, being immediately, not gradually, created, amount almost to mathematical demonstration itself.

After remarking that all terrestrial matter signifies the aggregate of these three kingdoms, and defining

each, he begins with a *bone* of the first created man, in which it is evident that there could be no gradual process of ossification, because it was *at once* created by the will and immediate power of God. It was *not*, therefore, formed by degrees from a *cartilage* to a bone, but *at once*, not by a continual or progressive addition of ossifying matter, but with the full measure of that matter instantaneously, and in the form, structure, and composition of a bone, which in all men, posterior to the first created man, is produced by the gradual process of ossification alone, in conformity with the wisdom of the Creating Agent, who, as to this first formation of bone, anticipated by an *immediate* act, effects, which, as to posterior bones, were thenceforward to be produced only by a *gradual* process, of which he then established the laws. If a bone of the first created man now remained, and were mingled with bones pertaining to a posterior man, and submitted to an anatomist, unapprised of its true origin, he would see nothing in its sensible phenomena or apparent indications, but the gradual process or law of ossification, and pronounce, accordingly, that it was produced by degrees, and not at once. Yet this reasoning, though apparently true, would be *morally* and really false, because it infers, from the evidence of merely sensible phenomena or apparent indications, the mode of the first formation of the substance of bone, which, by such indications alone, it is impossible to establish. What has been said of bone, as a solid part of the animal structure, is equally applicable to *all* its

parts and to every member of the animal kingdom, at its first creation.

He then proceeds to the vegetable kingdom and considers the first created *tree*. That tree, to be properly such, must have had a stem or trunk, and have been composed of *wood*, in which it is evident that there could be no gradual process of *lignification*, because it was at once created by the will and immediate power of God. What has been said of wood, as a solid part of the vegetable structure, is equally applicable to *all its parts*, and to *every member* of the vegetable kingdom, at its *first creation*.

The mineral kingdom next comes under his consideration, which he treats in the same logical and perspicuous manner as the two other kingdoms, by taking the first created *rock*, by which is to be understood a primitive, inorganic, solid, permanent, and homogeneous body, such as *granite*. As the bone of the first man and the wood of the first tree, whose solidity was requisite for giving shape, firmness, and support to their respective systems, were not, and could not have been formed by the gradual processes of ossification and lignification, of which they must nevertheless have exhibited the sensible phenomena or apparent indications, so *rock*, the solidity of which was equally requisite for giving shape, firmness, and support to the mineral system, was not, and could not have been formed by the gradual process of precipitation and crystallization, notwithstanding any sensible phenomena or apparent indications of that process. Like bone and wood, it was *at once* created by the will

and immediate power of God, not by degrees, or by the operation of fire or water, but, as in the first formations of bone and wood, so, in the first formation of rock, the Creating Agent anticipated, by an *immediate* act, effects, whose sensible phenomena or apparent indications could not determine the mode of that first formation, because its real mode was in direct contradiction to them.

But, there is a difference in the three cases. The two first, or the animal and vegetable structures, were formed to continue only for short durations of time, to reproduce their species, and to perish, being continued solely by their succession of generation, according to the laws established at their first formation. The bone and wood have long since passed away, whilst the rock, not being intended to reproduce its kind or to perish, within the experience of the human race, and being, as it were, a bone of the globe, still remains, with the nature and structure which it received at its first formation. Nevertheless we find the same first principle operating in the first formation of each kingdom, or a principle common to the whole, and that, concerning the real mode of these several first formations, the science of physics, even if the natures of the first-created bone and the first-created tree had permitted them, like the rock, to subsist until this day, is absolutely incompetent to determine any thing by sensible phenomena or apparent indications alone. Reason, however, religion, and philosophy, direct us to their true primary and only cause, which is God.

Geologists, in handling a piece of granite from the



Alps, the Andes, or the Himalaya Mountains, say: "This substance appears to have been formed by the agency of water or fire. We see nothing in it but the characters of water or fire. Therefore it was formed by the agency of water or of fire." "Nothing," says Mr. Penn, "can be more unphilosophical than such *prima facie* conclusions." But he goes much further. He adopts universal *primitive* formation, and denies that, prior to it, any particles of matter, of any description whatever, arranged themselves, or subsequently changed by themselves, the mode of their arrangement. On the contrary, he asserts that universal primitive formation, by the creative act of God, gave to *all* particles of matter both their original being and their primitive arrangement, upon the principle of Newton, that "all material things were in the beginning created, and variously associated and set in order, in their fittest sizes, figures, proportions, and properties, by the counsels of an Intelligent Agent," from the vast planetary system, including this globe, to the most diminutive insect which exercises its instinctive sagacity upon it.

The conclusion of Newton was, "that God, in the beginning, formed all material things, of such sizes and figures, and with such other properties, and in such proportions to space, as most conduced to the end for which he formed them, and that he variously associated them, and set them in order, in his first creation, by the counsels of his own intelligence, *antecedently* to the commencement of all secondary causes or laws, which,

although they might continue the first formations, could not possibly have any share in producing them."

If what has been already said be insufficient to prove this conclusion, it will appear evident, I trust, to every mind imbued with Christian belief, after a serious perusal of the following comments, which, although condensed from Mr. Penn's work into a small compass, are perhaps sufficient to establish the infinite superiority of the Mosaic geology over every other.

*Comment on the First Day's Creation. See Poem, page 9.*

In the beginning (namely, in the evening), in one moment of time, without any necessity for a further operation or process, and *not* out of an elemental chaos, but by one, first, immediate, and universal formation, the mineral system of this globe was created, at once, *entire* and *complete* in every respect, and, as soon as formed, received its first impulse of rotation upon its axis and in its orbit, but enveloped in darkness by a separate marine fluid, resting upon, and flowing over every part of its compacted surface. At the same time, the sun, moon, and other planetary bodies were called into being, but they were without light and invisible, and not yet revealed in their several functions. The breath of God, not a violent wind, nor an incubation of the Spirit, went forth, and at the appointed time (namely, in the morning) light was created and divided from darkness, which thenceforth alternately succeeded each other by diurnal divisions, according to the laws of proportion and succession then

established between the measures of the two, and have ever since continued, darkness preceding light, whence arose the Hebrew computation of days by evenings and mornings, instead of our present one by mornings and evenings. Light, at its first formation, was imparted to the atmosphere attached to the solar surface, which, being thereby illuminated, exhibited figuratively the same appearance as flame attached to the wick of a lamp or torch.\* Thence being instantly caught, it was reflected throughout space by all the host of heaven. Light caused, or rather was accompanied by *heat*, and that, exercising its power upon the whole aqueous surface, produced an universal vapour or dense fog, through which light was diffused as an *effect* without any manifested cause, the sun being still invisible. The first day was accomplished by one revolution of the globe upon its axis, and it was not only the first day of creation, but the first day of the first *year*, by solar computation, and the first day of the first *month*, by lunar computation.

*Comment on the Second Day's Creation.*

The word firmament, agreeably to the Alexandrian interpreters, denotes a firm and permanent support, which was to sustain a portion of water, about to be separated from the waters beneath, and which was effected in the following manner. The incumbent vapour, exhaled by the heat during the first day, was now raised to a high elevation above the universal watery surface, by

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\* See Note 173, page 365.

the creation of the aerial atmosphere, and thus formed a canopy above the globe instead of enveloping it, as before, like cloak, in immediate contact with the water. Still the *effect* of light was alone apparent, congregated clouds having succeeded to the mist or vapour, and continuing to render the cause of that effect, namely, the sun, non-apparent, which state of weather may be easily imagined from the passage in Acts xxvi, 20, "for many days neither *sun* nor stars appeared." The globe again performed one entire revolution upon its axis, and another, or the second day was accomplished.

*Comment on the Third Day's Creation.*

• Three wonderful events are herein recorded: first, the formation of a bed for the waters, theretofore diffused over the whole solid globe; secondly, the exposure to view of a large portion of that globe; and thirdly, the formation of all the vegetable matter, with which that exposed portion was invested. Previously the globe, disengaged from its cloak of mist, by the creation of the aerial atmosphere, presented the appearance of an aqueous spheroid, its solid part, or the earth, being concealed beneath the waters. To produce the first and second operations, a certain portion of that solid part was at once depressed deeply, and to a very considerable extent, in length and breadth, as a cavity or place for the reception of the waters, as they drained off from the other portion of it which was intended to be exposed and dry. This could not be done but by a *violent dis-*

*ruption* of the primitive strata. The solid framework of the earth was therefore suddenly and at once burst, fractured, and subverted, by such agencies and laws as the Creator willed, which occasioned the strata and soils in that part to be broken, displaced, and apparently confounded, whilst in the dry part they retained their first positions and arrangement. Volcanic expansion and explosion, caused by the admission of water to the subterranean fires constituent within the terrestrial system, were amongst the *secondary* agencies employed on this tremendous occasion. The primitive mineral formations being thus disordered and interrupted\* in their continuity, their new sides and surfaces were thenceforth exposed to the action of the waters, and the smaller fragments to trituration. Thus the waters, which for two days had been diffused equally over the whole solid globe, now subsided or drained off from a certain portion of it into a deeper bed, leaving that portion perfect, firm, dry, and compact, which completed the first and second operations. On the exposure of this portion to light and air, it was barren; but the same immediate act, which, on the first day, gave instantaneous existence to the mineral system, by the third operation gave instantaneous existence to the vegetable system, and established its proper laws. Still light subsisted only as an *effect*, the clouded atmosphere concealing the sun, but the globe nevertheless again performing a revolution upon its axis, and another, or the third day was accomplished.

*Comment on the Fourth Day's Creation.*

In the English translation, the words at the beginning of this passage are—"Let there be lights," which implies their creation at that time; but, on the authority of Rosenmuller, it should be—"Let the lights, &c., (already created), be, or serve, &c." This remark Mr. Penn terms both just and sound, and indispensably necessary for the true apprehension of the passage. The Hebrew word, translated 'lights,' signifies 'apparent luminaries' or *sources* of light; but light itself, in common language, is called an *effect*, without referring to the cause. Thus the sensible effect of light was produced on the first day; but the sensible cause was revealed only upon the fourth, it being, until that period, hidden by a nebulous medium, interposed between it and the earth, neither the sun nor stars appearing during that covered and clouded period. On the first day, when the solar atmosphere was first illuminated, the sun and moon were in that relation to the earth, which astronomy calls 'inferior conjunction,' and, in the third diurnal revolution of the earth, they acquired, by their separation, that relative aspect which qualified them to appear *openly* in the heavens, at the time appointed, for which they were not prepared on an earlier day. The new moon, as is well known, does not decidedly appear or become optically existent to the earth, until the third evening of our computation, which answers to the fourth evening of the Mosaical computation, the former connecting the

evening with the preceding daylight, whilst the latter connects it with the succeeding daylight.\* This surprising coincidence shews plainly that the Creator reserved the *open* exposure of his heavenly calendar, for that precise day, when the moon, which, by his own laws, was to rule the night, had obtained, by those laws, the position which first enabled her to *display* her ruling character in the heavens, and this she did on the fourth evening, at the setting of the sun, being then in her first quarter. The light, therefore, of the three first days and the light of the three last days are both referrible to one and the same cause; and "I doubt," says Rosenmuller, "if any one of the Israelites understood Moses in any other sense than that the heavenly bodies were created on the first day, and began on the fourth day, by the will of the Creator, to exercise those offices towards the earth which they still exercise." Vatablus expresses a similar opinion, Philo sanctions it, and Josephus confirms it. The words themselves, indeed, "In the beginning God created the *heaven* and the earth," indicate the creation of the heavenly host on the first day. Philosophers and geologists, perhaps, deny, and will continue to deny it, because it accords not with their systems and opinions.—But it behoves them to "take heed that the light in them be not darkness!" The globe again made a revolution upon its axis, and another or the fourth day was accomplished.

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\* See Note 173, p. 365.

*Comment on the Fifth Day's Creation.*

Herein is related the first *formation* of marine and winged animals, in full *maturity* of structure in all their component parts, and by a mode disclaiming all secondary operation, namely, by the immediate act of Almighty power. Although their bones unquestionably bore the appearance of an ossifying process, as the textures of the first tree and of the first rock severally bore the appearance of a lignifying and a chrystalizing process, yet that was appearance only, because the bones acquired their ossified substance and phenomena before any process of ossification could take place. At the bottom of the sea, and in all its parts, whether high or low, marine matter of every kind, both vegetable and animal, was produced in abundance, with the power of perpetual reproduction, which continued to increase in quantity, in a multiple-ratio, during many ages. This fact is of the utmost concernment to true geology. The globe again performed a revolution upon its axis, and another, or the fifth day, was accomplished.

*Comment on the Sixth Day's Creation, page 13.*

On this day the universal animal system was enlarged and completed, in the same immediate and perfect manner as before, the principal structure of which was man, linked by his animal nature to the system of this globe,



but connected by his moral or intellectual nature with a different and far more exalted one. To him this mineral globe was assigned as a temporary theatre, for exercising his various powers, both physical and moral, and he had dominion over every part of it, as well as over the animal system. The globe again made a revolution upon its axis, and another, or the sixth day, was accomplished.

The Seventh Day was allotted to rest, not that God needed rest, for "he never sleepeth nor slumbereth," but because that "in it he ceased from all his work," namely, the work of creation. See Poem, page 24.

The inferences fairly deducible from the foregoing comments are :

1. That all the first formations of *mineral*, *vegetable*, and *animal* matter, were severally effected, in order of succession, by a mode uninvestigable by any scheme or science of man, namely the mode of *creation* by God.

2. That each of those first formations was *immediate*, the formations resulting in their full perfection, without any instrumental mediation, from the actual exercise of the Divine wisdom, will, and power.

3. That, although the Divine intelligence thought fit to create, and set in order his first formations, in successive *moments* of time, yet he produced them without any agency of time.

4. That, by his Almighty fiat, he caused the first formations and disposition of all the mineral matter of this globe, in one immediate *simultaneous* operation, to commence at the same moment its first diurnal revo-

lution, in which operation the solid body of the earth was formed and constituted, in all its parts, distinct from the body of waters, diffused over its whole superficies.

5. That, on the third day, by *one* similar immediate simultaneous operation, he caused the first formations of all vegetable matter in their full maturity.

6. That, on the fifth and sixth days, he, in a similar manner, caused the first formations of all animal matter, including man, who, as a valued friend suggested to me, was created *last of all*, so that he might not arrogate to himself any part of the glory of creation.

I have now finished my review of Mr. Penn's comments on the Mosaic geology, and submit it to the solemn consideration of the public. If they awaken the same feelings and establish the same belief in them that they have done in me, my labour in the task will be richly compensated.

An explanation of the geological changes in the globe since its creation, and of the mode by which they were effected, will, I hope, when developed, be found, to carry with it strong conviction. I shall first proceed briefly to explain the apparent cause of marine substances, both vegetable and animal, being found in the interior of mountains and plains over the whole earth, and then make some remarks on rocks formed by deposited matter, or by the process of crystallization.

This globe has undergone two, and only two, general changes or revolutions of its substance, each of which was caused by the immediate will, intelligence, and

power of God alone. By the first, as shewn in my Comments on the third day's Creation, one part of the compacted surface of the earth was suddenly and violently fractured, for the reception of the waters, till then universally diffused over, without penetrating, that surface, and in order to expose the other part, that it might become a dwelling for animal life, which first revolution took place *before* the creation of any organized beings; the waters, thus collected into the vast cavity of the globe's surface, continued to occupy it as a sea, for about 1656 years, during which time they acted in various modes, both chemical and mechanical, upon the several soils and fragments forming their bed, and, marine organic matter, animal and vegetable, was generated and accumulated in, and over every part of that bed in vast abundance. On the termination of 1656 years, the deluge occurred, or the second revolution, when God repeated the amazing operation, by which he had exposed the first earth, and by the general disruption and depression of that first earth, below the level of the bed of the first sea, produced a new bed for the retreating waters, leaving prominent their old bed, which is the present or second earth, to be the future dwelling for animal life. By this interpretation, if recognised, the marine exuviae, so universally found throughout the present earth, and the traces of volcanic action, discovered in places remote from the sea, where no such action has been exercised for many ages, and which could not be exercised but by the communication

of the sea, at some distant period, with the internal fires of the globe, can be most satisfactorily accounted for. To sum up the results of these two mighty revolutions in a few words :—The present or second earth or land was the bed of the first sea, and the bed of the present or second sea, was the first earth.

With this explanation before us, whenever we inspect hills or mountains, the soils of which reveal themselves to be not of primitive formation by the recomposition of their substances and by the foreign matter contained in them, whatever may be the hardness of their present texture or the magnitude of their bulks, who can fail to recognise in them the action of the first sea, during its long occupancy of 1656 years, which, united with the violent agitations of its retreat, at the deluge, to another bed, could not of course have but a powerful influence upon this present earth? When we see the interior of plains crowded everywhere with relics of marine organic formations, and behold rocks with smoothed faces and rounded angles, and penetrate deeply into the strata of the earth itself, what reasonable man can doubt that this earth is the evacuated bed of a departed sea? The rocky hardness, since acquired by many masses, declares the mode by which their former plastic nature has become fixed and consolidated. The sea-sand on the coast of Messina, near the gulf of Charybdis, remains loose and incoherent, as long as it continues within the sea; but when driven ashore, it cements and indurates, by a calcareous fluid between its particles, into a substance of

which *mill-stones* are made. So also in the firmest and hardest compound rocks, we may discern proofs of their former softness and pliancy, until the deluge or second revolution transferred the first sea from the bed (the present dry land) it had so long occupied, and left those masses to a similar process of conglutination, exsiccation, and induration, in which their planes were altered from their first directions, in various degrees between the horizontal and the vertical, as we now perceive them.

Of these two revolutions, and of the period of time intervening between them, we have a summary and irrefutable evidence in that species of compound rock, vulgarly called plum-pudding stone, which is composed of conglutinated fragments of primitive rock, and found in situations above the level of the present sea. In this we may, I think, plainly perceive, first, the grain and texture of the first formation; secondly, the fracture and separation of parts, caused by the first revolution; thirdly, the roundness occasioned by attrition in the sea; and lastly, the result of the second revolution, by the consolidation and cementing of the whole into its present hardness.

The materials of the earth have been divided into three classes, severally intituled primary, intermediate, and secondary, the first of which must be referred to the time of the first creation, and comprises crystalline matter, formed previously to the existence of organized beings, and consequently containing no organic fragments, as granite; the second or intermediate class ap-

pears to belong to the period when a violent disruption and dispersion of a part of the mineral substances composing the first formation took place, and is formed of conglutinated fragments of primary rocks, but rarely enclosing any organic fragments, as plum-pudding stone; and the third, called secondary formation, may be ascribed to the era of the deluge, when there was a general destruction of animal and vegetable life, and comprehends sedimentary matter, indicating its subjection to the dissolvent quality and mechanical action of water, subsequently to the existence of organized beings, as the calcareous and argillaceous earths.

THE END.

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# ERRATA ET CORRIGENDA.

At page	6	line	2,	for guide	read lead.
—	82,	—	2,	for Bimay	read fragile.
—	84,	—	8,	for recalls	read recal.
—	—,	—	6,	from bottom,	for sprits read spirits.
—	115,	—	14,	after natural things	add and.
—	154,	—	13,	for designate	read designates.
—	159,	—	9,	for love	read law.
—	171,	—	14,	from bottom,	for Arinanius read Arimanius.
—	173,	—	14,	for Benjans	read Bunyahs. (?)
—	178,	—	8,	from bottom,	for nor read or.
—	189,	—	9,	after correct	read one.
—	194,	—	last,	for etters	read letters.
—	204,	—	13,	from bottom,	after especially add of.
—	206,	—	3,	do. do.	for which read whom.
—	246,	—	11,	for bearing	read burning.
—	280,	—	2,	for on	read for.
—	—,	—	—,	last line of note,	for propose read purpose.
—	264,	—	last line,	after universal	add with which.
—	271,	—	11,	for lamar	read al amr.
—	337,	—	9,	for recompence	read recompense.
—	340,	—	12,	from bottom,	for knowledge read knowledge.
—	341,	—	4,	ditto	for It read Is.
—	347,	—	6,	for is	read was.
—	349,	—	11,	from bottom,	for a follower read followers.
—	370,	—	5,	ditto	for o read of.
—	354,	—	14,	for which	read who.
—	363,	—	1,	dele	at.
—	364,	—	9,	for practice	read practise.
—	365,	—	3,	after these	insert notes.
—	369,	—	1,	transpose	and before James.
—	—,	—	3,	dele	lib. III.
—	370,	—	2,	for at	read ad, and for manis; read manes.
—	371,	—	11,	from bottom,	after following add remark.
—	390,	—	3,	for Pararadise	read Paradise.
—	403,	—	3,	from bottom,	for et read aut.
—	407,	—	20,	for et praves	read ac pravis.
—	410,	—	14,	for deep	read deeply.
—	413,	—	4,	for greatness	read great mass.
—	414,	—	2,	dele	also.
—	—,	—	5,	from bottom,	for of read off
—	—,	—	10,	after	See add Genesis i., and.
—	425,	—	3,	for like cloak	read like a cloak.
—	428,	—	penultimate,	for performing	read performed.
—	429,	—	8,	for chrystalizing	read chrystalizing.











